

A Practical and Short
EXPOSITION
OF THE
CATECHISM
OF THE
Church of England,
By way of
QUESTION and ANSWER.

W H E R E I N

The Divine Authority and Reasonableness
of every Question and Answer, every Doctrine and
Practice in it Recommended, are Evidenced
and Improved against most Contemners of it and
Dissenters from it.

With that Moderation and Plainness that it may
engage all to adhere to, and especially may Instruct
Children in the true Protestant Religion of the
Church of England. Humbly offered for the good
of Schools and Youth.

By *Nathanael Taylor*, M. A.

*Quod minus Reipublicæ afferre majus meliusve possimus,
quam si docemus atque erudimus juventutem? Huius
præsertim moribus, atque temporibus quibus ira pro-
lapsa est: ut omnium opibus refrananda atque coer-
cenda sit, Cic. li. 2. de divinatione.*

ὁρεα τις ἦεν

Ἀγλαὸν αὐτῷ ἔχειν, καὶ φρεσὶν ἐλάττειν, Th. v. 1002.3

London, Printed by *Fr. Clark* for *Richard Butler*
next door to the Lamb and Three Bowls in
Barbican, 1683.

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To the Right Reverend Father
in God, *Thomas*, Lord Bishop
of *Lincoln*, All Blessings Tem-
poral, Spiritual, Eternal.

My Lord,

THAT I presume to Prostrate these
Pages at your Lordships Feet, is
neither the Product of my Confidence,
nor my sense of their Merits: But my
Experience of your Lordships Good-
ness encourageth my Address, and my
sense of the Duty of the Ministry en-
gageth my Endeavours to serve God
and my Countrey to my Power. And
I being now concerned chiefly in the
Education of Youth, account my self
obliged to Instruct them in Religion as
well as Learning: And though I fre-
quently do Catechise, and Expound
the Catechism of our Church amongst
them; yet, my Lord, the desire to
promote the good of others, together
with those committed to my Care, is

The Epistle Dedicatory.

the sole Design of these Endeavours, I supposing nothing more necessary to stop the Torrents of Divisions and Impieties in our Days, than the right Instructing Youth. And may your Lordship think this small Treatise may be but in the least instrumental for the Reclaiming this Profligate Age, or for the causing the succeeding Generation to serve our God in the Unity of Faith, and Righteousness of Life, I Humbly beg your Lordships Honouring it and me with bearing your Lordships Name, which will render it more acceptable, and may make it more useful. But I submit all to your Lordships Pleasure, presuming to beg your Lordships Pardon for this boldness, and desiring to Subscribe my self,

My Lord,

Your Lordships Obedient Son,
and Obliged Servant,

Nathanael Taylor.

Glamford-Brigg,
Octob. 16. 1686.

T O

TO THE
CHRISTIAN
READER

WHEN we seriously Consider the
grand Injury the Church of Christ
suffers from the Dissensions amongst us
on one hand, and the Impieties acted by
us on the other; how both must needs hin-
der the Conversion of Jew and Gentile,
while they know not with whom to close,
every one crying up Christ in their own
Party and few or none practising suitably
to their Principles, so that a Jew or Heathen
can scarce think we truly believe our Prin-
ciples of Christianity, whose Practices are so
contrary to it, that a sober Heathen would
blush

To the Christian Reader.

blush to see, and be ashamed to do those things, as the Learned Hammond *Laments. Pract. Cat. pag. 117.*

It highly concerns every one to prevent these Enormities for the future, and to endeavour to stop them for the present, being assured none can be good Subjects who are bad Christians, nor can they be Loyal to the King who are Rebels against God. A Vicious Man, according to the Heathens Observations, can be no good Citizen. *Val. Max. Lib. 2. c. 6. Num. 6.* but oft pulls Vengeance on it. *Hesiod. opera lib. 1. v. 236, to 242.*

To prevent then the Mischiefs of Atheism, which our Divisions and Profaness tend to, the great Duty of Catechizing must certainly be necessary and expedient, whereby Persons being Instructed in the true Principles of Christianity, will not be when Men in Years so much Children as to be tossed to and fro with every Wind of Doctrine. And being Educated in the Duties of Religion, will not willingly be Debauched and make Ship-wrack of Faith and a good Conscience. The Benefit and Necessity of Catechising are so great,

To the Christian Reader.

great, that most Dissenters Practice it, and our great defect is its neglect, to occur which, I humbly propose a plain, yet full Exposition of the Catechism of the Church of England, Vindicated from all Objections I have met with, and Practically disposed of into Question and Answer, so as may most Edifie the Learner, who need not trouble his mind with what Sentences are marked. And lest the Citation of the words of any Author might render it burdensom to the Memory, I have Transcribed the substance of what they say, placing the Author in the Margent, that they who please may consult at large what I concisely write.

And as for the Heathens Citations I chiefly aim at, what Suetonius Records to have been the Practice of Augustus Cæsar, who observed in all he did read, what was of Duties, and imparted them to others whom he conversed with; so my Design is thereby to manifest that Morality the Heathen Practised, to shame our Impieties, and to oblige us as Men and Christians, to Live answerably to our Reason

Sueton.
in Aug.
c. 89.

To the Christian Reader.

Reason and Religion, to which may these
Pages any ways serve thy Self or Child,
I have my aim, who am

Thine to my Power,

N. T.

Οὐδείς ἀνδρῶν ἔτ' ἔσονται, ἔτι πύριον
Ὅστις πᾶσιν αἰδῶν δύσεται εἰς αἶδον
Οὐδέ γάρ, ὅς θνητοῖσι καὶ ἀθανάτοισιν ἀνέσσει
Ζεὺς κερνίδας θνητοῖς πᾶσιν αἰεὶν δύναται.

Theog. v. 799.

AN

A N
EXPOSITION
OF THE
Church-Catechism.

S E C T. I.

Quest.

W

Hat is your Name ?

Answ. *M.* or *M.*

*Q. What Name is here
enquired of ?*

*A. Each Person is considerable as a man,
and as a Christian, and with us hath two
Names ; one of his Family as man, cal-
led his Sirname, and another of his Religi-
on as Christian, called his Christian Name,
which is here enquired of.*

*Q. Why is our Christian Name enquired of
us, when as every Childs knowing his Christian
Name, seems to render the Question imperti-
nent ?*

B

A.

A. It is a very pertinent Question, and

Rom. 3. is asked for these Reasons:

23. 1. To Teach the Child that (since his
Ep. 2. 2, 3 Christian Name was not received at his
Gal. 3. 27 Birth, but at his Baptism) he was not born
B. Nichol- without
son on Cat. but made a Christian, and derived his Chri- 5.
p. 16, & stian Name not from his Natural Parents
187. by Birth, but from the Church of Christ
Dr. Patr. by Baptism. And a

Aqua Ge- 2. To remind him (so often as he thinks
nital. p. 8. of, or mentions his Christian Name) of 6.
& 76. the engagement and Covenant then entered
D. Arrow- into
smith, with God by Baptism, to believe in, and
Tat. fac. who
l. 1. c. 5. serve God to his Lives end, as a constant and
sect. 1. faithful Souldier and Servant. liers

Fox. Acts 3. This puts him in mind of that dignity he Lo
vol. 1. is admitted to by being a Christian, a Name tians
p. 102. in which the Primitive Christians Gloried; Q.
181, 182. And we still honour with precedence to our A.
a Tim 2. Sirname, it being better not to have been
19. born, then not to be a Christian. hers

Dr. Ham. 4. This Teacheth him not to stain his
prac. Cat. Christian Name by sin, we are careful to
l. 2. sect. 2. act without dishonour to our Sirname or
Dr. Raw- Family, and the Consideration of our
leigh in Christian Name, should engage us not to
Mat. 6. 33 act any thing unbecoming our Religion. ther

Baxter's Reas. of This practice would best silence Disputes, In v
Chr. Rel. and gain most Profelytes, whereas its neglect was
par. 2 c. 3. causeth Divisions amongst men, and dishonours
p. 266. of G
Ro. 2. 24. God. How can either Jew or Gentile be en- Q
couraged A

aged to embrace our Religion, when God
all manner of sin, is dishonoured, and Christs
pel scandalized. Let not the Name be
about the Life of a Christian.

5. It is a constant warning to continue
Christians to our lives end; we account it
shame as men to disown our Names: Heb. 10.
and as Christians, should not be ashamed
our Profession. 38.

6. The Remembrance of this Name en- Gen. 13 8
geth a mutual love among Christians, 1 John 4.
we are fellow Brethren by Nature, and 7, 11.
know Christians by Grace, and fellow Sol- John 13.
ers by Baptism. 35.

Love was and is the true mark of Chri-
stians.

Q. Who gave you this Name?

*A. My Godfathers and my Godmo-
thers in my Baptism, wherein I was
made a member of Christ, a Child
of God, and an inheritor of the King-
dom of Heaven.*

Q. What is in this Answer considerable?

*A. Three things: 1. The Givers of my
Name: My Godfathers and Godmo-
thers. 2. The time when it was given:
in my Baptism. 3. The Priviledges I
have by Baptism admitted to: A Member
of Christ, &c.*

Q. Who were the Givers of thy Name?

A. My Godfathers and Godmothers.

An Exposition of

Book of
Common-
Prayer, in
pub. Bapt.

Q. Who are those?

A. Persons engaged to God and his Church in the stead and behalf of me, together with my Parents, to see me brought up to lead a Christian and a godly life.

Q. Have these Persons any other Title besides Godfathers and Godmothers?

A. Yes, some who scruple the Name but own the thing, call them Sureties and Witnesses.

Q. Why are they called Sureties?

A. Because by them the Child is entered into the Baptismal Covenant; and they are, in the name of the Child, engaged to God and the Church, as much as in them lies to see the Child brought up in the true Religion: And as such our Church owns them.

Ch. Cat.
in Dec.
Sacram.

Q. Why are they called Witnesses?

A. 1. They are Witnesses that the Child by Baptism is received into Christ's Church.

2. They are Witnesses to testify to the Child, when grown up, that it was Baptized: and so may proceed to the partaking of other Ordinances.

* Leigh's
Body of
Divinity,
l. 8. c. 8.
p. 928.

*And this hath been a laudable Custom in the Church above 1200 years, saith * Mr. Perkins.*

Q. Why are they called Godfathers and Godmothers?

A. 1. They are engaged to God and his Church as Spiritual Parents, to see the Child Baptized, brought up in the Principles

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Practices of the True Religion.
 They are engaged as in God's Cause,
 for his sake, on the account of Religion,
 to take care of God's Glory and the Childs
 fare.

*Q. What reasons are there for the use of
 Godfathers ? &c.*

1. It was the practice of the Jews at
 naming of their Children at their Cir-
 cuncision, to have those by called *Sponsors*
 them, by others *Witnesses* and *Sureties*,
 by us *Godfathers*.

2. It was the practice of the Church un-
 the New Testament.

3. It was the practice of Christ's Church
 most ever since, as History manifests)
 an Expedient to propagate the Gospel
 Christian Religion.

That if the Natural Parents were igno-
 rant and could not, or wicked and would not,
 bring up their Children in the true Religion;
 these Godfathers and Godmothers might. Or
 the Natural Parents were by Persecution
 taken away or otherwise dyed : or Apostatized
 from the Faith : Lest the Children should
 be brought up in Heathenism. The Church
 Christ wisely and tenderly practiced (what
 had grounds for from all Antiquity) the
 naming of other persons with the natural Pa-
 rents, as Godfathers and Godmothers engaging
 them on Gods account to take care for the Childs
 Education.

Buxtorf.
Syn. Jud.
 l. i. c. 2.
 Isa. 8. 2,
 3. 4.
Jun. Tre-
mel. in loc.
 Lu. i. 59.
 Platina
in Vita
Hygini.
Hooker's
Polity,
 l. 3. s. 64.

Q

Q. Though Godfathers and Godmothers might have been necessary in those times of Persecution; yet why are they used now in our times of Peace?

A. 1. They are as necessary now as ever if we consider, that tho we have yet thro God's mercies peace in the Church, yet we know not how soon Persecution may attend us: And it may be reasonably feared the Child now Baptized, may live to see Troubles for Religions sake; in these last daies and worst times.

Walker's
Modest
Plea, c. 9.
sect. 7.

2 Tim.

3 1.

Dr. Sher-
lock on

Cat. p. 63

2 Tim. 3.

4, 5, 6.

2 Pet. 2.

1, 2.

2. If God should be pleased to bless them with peace in Church and State; yet the consideration of those Errors and Heresies that Schism and Division the Age too much abounds with, will plead it necessary to have Godfathers, &c. to have the Child brought up in the principles of the true Religion.

3. If to these we add the sad Prophaness, Debauchery, Atheism and Impiety of this Generation, it will appear greatly necessary to engage persons to take care Children be brought up in the fear of God and the practice of Religion.

It is sad indeed the thing is so much abused which causeth it to be so slighted, yet this pleads it not to be unlawful to be used: let it be seriously and Christianly undertaken, faithfully and conscientiously discharged, and then

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benefit thence arising will demonstrate it
venient to be retained to prevent persons
ipwrack of Faith and Conscience.

Q. When was this Name given?

A. In my Baptism. As agreeable,

1. To the practice of God's people un- Gen. 21.
t the Law, when the Children received 2. 4.
their Names at their Circumcision. Isa. 8. 3. 4.
Luk. 1. 59

2. Agreeable to their practice under the and 2. 4.
ospel.

3. At Baptism the Children are received
to Christ's visible Church, and then as
ing owned visible Christians, they re-
ive their Christian Names.

4. The Heathens had their days of wash- Sueton.
g, and then they had their Names. Nero.
Claud.

Q. What are the Priviledges the Child re- Cæf. c. 6.
ives by Baptism? Calvin.

A. Three: 1. Membership with Christ. Instit. l. 4
am made a Member of Christ. c. 15. l. 1

2. Adoption. A Child of God.

3. Heirship of Glory. An inheritor of
he Kingdom of Heaven.

Q. What is meant by our being Members of
hrist?

A. Members relate to a Body, and Christ Col. 1. 18.
alls his Church a Body, whereof he is Eph. 4. 16
ne Head which is twofold, Invisible and
isible.

1. The Invisible Church of Christ con- Mat. 7. 21
ains all glorified Saints in Heaven, and all 1 Cor.
7. 19.

true Believers on Earth, and of this Church all who are Baptized are not Members, but those only who being Baptized live the life of Faith.

B. Ushers
Body of
Divinity,
p. 187.

2. The *Visible* Church contains all professors of Christianity; and of this Church all who are Baptized, are reputed as Members.

Q. What is meant by A Child of God?

Joh. 1.

12.

Gal. 4. 5.

Joh. 20.

17.

Heb. 2. 11

Rom. 8.

16.

A. This privilege necessarily follows the other, for all true Members of Christ's Church, receive the honour to be sons of God by Adoption, and are admitted to have God their Father, Christ their Brother, the Holy Ghost their Comforter here, and hereafter are co-heirs with Christ of an eternal glory.

Q. What is meant by an inheritor of the Kingdom of Heaven?

Luk. 12.

32.

Ja. 1. 12.

1 Pet. 1.

4. 5.

Joh. 14. 3

Col. 3. 4.

2 Cor. 5. 1

A. This Privilege doth succeed both the other, for those who are Members of Christ, and Sons of God, have a Kingdom purchased for them, and promised to them; yea, by Christ they now have taken possession of it, and shall hereafter have the full enjoyment of it.

Q. What did your Godfathers and Godmothers then for you?

A. They did promise and vow three things in my name:

1. That I should renounce the Devil,

bill, and all his works, the pomps and vanities of this wicked World, and all the sinful lusts of the flesh.

2. That I should believe all the Articles of the Christian Faith.

3. That I should keep Gods holy will and Commandments, and walk in the same all the daies of my life.

Q. What are the parts of this Baptismal vow and promise?

A. Its parts are suitable to the two parts of Sanctification, a death to Sin, World, Flesh, Devil, and a life unto Righteousness in a true Faith, and an obedience to the Will of God.

Q. What do we renounce in renouncing the Devil and all his works?

A. 1. All belief in or worship of any Heathenish God or Idol. Dr. Hammond,

2. All heathenish and sinful practice, as Lying, Envy, Pride, sowing Discord, and those sins which represent Satan. pract. Cat. l. 6. sect. 3 Joh. 8. 44 Ja. 3. 17

3. All Combination or Contracts with the Devil, and all use of Conjurations.

4. All Temptations and first motions to sin. Ja. 1. 14. Eph. 5. 11.

5. All evil Exhortation, or evil Example whereby we entice othersto act sin, and so act the Devil's part.

Q. How may the Devil and his Works be withstood?

A.

- Jam. 4. 4. A. By the use of, 1. Prayer. 2. Fasting.
 1 Pet. 5. 3. Faith. 4. Watchfulness against them,
 3, 8, 9. 5. Care to walk according to Gods Will.

Q. *What is meant by the pomps and vanities of this wicked world to be renounced?*

Eph. 5. A. 1. That we absent as much as may
 11. be from wicked company, the ruin of ma-
 1 Cor. 6. ny souls.
 10, 20.

2. That if in company we partake not of their sins chusing rather their anger than Gods.

3. Not inordinately to pursue the worlds profits, pleasures or honours, nor to be too much delighted with, or confident in them, but so to sit loose to them, that we may readily part with them, if in competition with Christ and our Souls.

Q. *How may the soul be armed against the Worlds enticements and discouragements.*

Eccles. 1. A. 1. By considering the vanity and un-
 1, 2. certainty of all its enjoyments, *Its pleasures but skin-deep, sensual and but for a moment,*
 Pro. 23. 5. Heb. 11. 20. *its Honours the breath of others,*
 Ps. 49. 7. *no sign of God's love, and leave us at Death,*
Its Riches the dust of Earth, cannot free from Death here nor Hell hereafter.

2. By considering the smallness and shortness of our Troubles in the World, *They can but hurt the Body, in whose greatest troubles the Soul is at Liberty, its worst punishment is Death, which sends the soul sooner to*
 Mat. 10. eter.
 28.
 Exod. 3.
 23.

eternal life: They cannot hinder us from Isa. 43. 2.
God's presence here, and may prepare us for 2 Cor. 4.
a greater glory hereafter. 17, 18.

3. By considering we are here but Strangers and Souldiers in our Enemies Tents, Joh. 15.
 which may reasonably expose us to troubles, as our Captain Christ Jesus and his John 16.
 Apostles all met with. last.

4. By considering our Glory in Heaven Ro. 8. 18.
 will recompence all our losses on Earth.

Q. What is meant by renouncing the Lusts of the Flesh?

A. 1. All coveting of or indulging our Dr. Ham.
selves in any lust or desire, which is contra- *prac. Cat.*
ry to the Word of God, and so sinful. 16. sec. 3.

2. All spiritual and heart Sins, and all Jer. 4. 14.
 bodily uncleanness. *This Enemy is the more* 1 Cor. 6.
dangerous, because daily with us, and ready
within us to betray us to Satans Temptations.

Q. How may these lusts of the Flesh be subdued?

A. By Sobriety, Chastity, Watchful- Gal. 5. 16
ness, Prayer, and a care to walk answer- 17, 20.
able to the Word of God.

Q. What is that part of Sanctification included in your Baptismal Vow, yet to be Considered?

A. A life of righteousness in these two Joh. 3. 16
great duties of the Gospel, Faith and Obe- Tit. 3. 8.
dience.

Q. What is the Faith here promised?

A.

Bis. Pear-
son on
Creed,
p. 12.

A. 1. An assent of our Hearts. 2. A
Confession or Profession with our lips. And
3. A suitable Conversation in our lives.

Q. *What do we promise thus to believe?*

A. All the Articles of the Christian Faith.

Q. *What is the Obedience promised in Baptism?*

A. That which is the product of true Faith, an Universal Obedience of our whole man, to all the commands of God, sincerely performed with constancy to our lives end.

Q. *Can the Godfathers or Godmothers promise this for the Child: and is the Child bound to perform it?*

A. 1. Yes, because Children are in the power of the Parents to be devoted to the Service of God, whom God also hath obliged to do it.

2. There is nothing contained in this Baptismal Vow but what is lawful, becomes Christianity, and is our bounden Duty to perform, 1 Pet. 2. 11. 1 John 5. 4. 1 Pet. 5. 8.

3. The Non-performance of the Vow by the Child, may justly forfeit God's promises in Baptism, made to the Child.

4. Parents usually oblige their Children in civil contracts and bargains, who are by their Parents contracts bound to observe the Covenant, or else must forfeit the advantages that might accrue to them by its observance.

Much

Deut. 6.
6, 7.

29. 10, 11

31. 11, 12

2 Tim.

2. 19.

Eph. 5.

11.

Heb. 11. 6

Tit. 2. 14

Hooker's

Polity, l. 5

sect. 64.

Much more sure then may Parents engage their Children in what is the Childs absolute duty, on whose performance so great a mercy depends.

Q. Dost thou not think that thou art bound to do and believe, as they have promised for thee?

A. Yes verily: and by Gods help, so I will: And I heartily thank our heavenly Father, that he hath called me to this state of salvation through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my lives end.

Q. Why is this Question proposed?

A. 1. That the Child being now grown up, might be made sensible of that Vow he was entred in, by his Godfathers and Godmothers in Baptism.

2. That before the Congregation, he by making an open profession of it might evidence that he retained that Religion, he was Baptized into, and owned as firm and stedfast what was then done and promised for him.

3. That he now being grown up and assenting to the obligation on him from that Vow entred by his Godfathers and Godmothers, might henceforward look upon himself obliged to practise it.

And

An Exposition of

And here how may we justly Lament the neglect of Confirmation amongst us which would be a great expedient to oblige persons to be instructed in the principles of Religion, and engage them by an assuming their Baptismal Vow on themselves to the practice of it.

Q. What is considerable in the Answer?

*A. 1. An earnest assent and consent to the Obligation on us from our Baptismal Vow to perform it. **Yes Verily.***

2. An humble acknowledgment of our own inability to perform our Duties of Religion, or to withstand Sin, Satan and the World, without God's help. And therefore by God's help I will.

*3. The great joy and gladness, the Baptized person looks on his Baptized state with, *I heartily thank our heavenly Father who hath called me to this State of Salvation through Jesus Christ our Saviour. It being a State of Grace, of which the numerous Jews and Heathens are deprived of.**

4. Here is an holy means used to obtain God's help to perform this Vow. I pray unto God to give me his Grace.

5. Here is an holy Resolution of perseverance through God's help.

6. That I may continue in the same to my lives end.

Q. Rehearse the Articles of thy Belief.

A. I believe in God the Father Almighty,

2Cor. 3. 5
Joh. 15. 5
Phil. 2. 13

Psal. 147.
last.
Acts 4.
12.

Phil. 4.
13.

Phil. 1.

mighty, maker of Heaven and Earth: And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate: Was crucified, dead and buried: He descended into Hell: The third day he rose again from the dead: and ascended into Heaven, and sitteth at the right hand of God the Father Almighty: From thence he shall come to judge both the quick and the dead: I believe in the Holy Ghost: The Holy Catholick Church: The Communion of Saints: The forgiveness of Sins: The Resurrection of the Body, and the life everlasting. Amen.

Q. Why are the Articles of the Creed in the first person singular?

A. 1. Because though we may pray for each other, yet every one must believe for himself.

2. Because hereby every one makes an acknowledgment and confession of his own Faith.

Q. Why is it called the Belief?

A. From the first words, *I believe.*

Q. Why is it called the Creed?

A. From the first word in Latin, *Credo.*

Q. Why is it called the Apostles Creed?

A. 1. Because there is good reason to believe

Alsted.
Chronol.
p. 315.
Calvin,
Instit. l. 2.
c. 16.
sect. 18.
Dr. Sher-
lock on
Cat.

lieve it was made by the Apostles, before they were dispersed abroad in the World, at the Council of *Jerusalem* about the 49 year of Christ, as a sum of sound Doctrine for the Churches use. *And some have supposed hence it was divided into Twelve Articles according to the number of the Apostles.*

2. It is called the Apostles Creed because its Articles agree with the doctrine of the Apostles, delivered in their Writings.

Q. How are the Articles of the Creed divided?

Catec. of
Church
of Engl.

A. Some have made only three parts of it respecting the sacred Trinity, the only Object of our Faith, and thus doth our Church divide it into Articles.

1. Concerning God the Father who made me and all the World.

2. Concerning God the Son, who Redeemed me and all Mankind.

3. Concerning God the Holy Ghost, who sanctifies me and Elect People of God.

Others have added a fourth part concerning the Church of God and its Privileges, here and hereafter. But because the Church is no object of Faith, and our belief of Christ and the Holy Ghost, will pre-suppose a People Redeemed and Sanctified, and that State will infer pardon of Sins, Resurrection and Eternity of Life. Therefore I shall only consider three parts.

Col. 1. 18.
Eph. 1. 14
4uke 14.
7.
Cor. 15.
19.

Q.

Q. Which is that part of the Creed which relates to God the Father?

A. I believe in God the Father Almighty maker of Heaven and Earth.

Q. What is here believed concerning God the Father?

A. Three things: 1. His Being. 2. His Attributes. 3. His Works.

Q. What is meant by, I believe in God?

A. That I believe. 1. There is a God. 2. There is but one God. 3. That I believe in this one God.

Q. How do you prove there is a God?

A. Arguments to convince the Atheist are drawn from Reason, for he who denies a God, cannot credit Scripture, which we say is the Word of God: Therefore,

1. The first cause of all things proves a God, nothing could make its self, and therefore every thing made, had God a Creator, and is an Argument for a God, and may silence the Atheist.

2. The (1.) consent of all Nations, who by the light of Nature saw it; The Roman Orator accounts no Nation so barbarous as to deny the Being of a Deity. And the Athenians banisht *Diagoras* for but saying he doubted it. Their Polytheism or worship of many Gods, tho sinful, yet pleaded they were Theists, worshippers of a Deity.

Gror. de
ver. Chris.
Relig. l. 1.
Morn. de
ver. Re-
lig. c. 1.
Cicero.
l. 1. Tusc.
Quest.
Val. Max.
l. 1. c. 1.
Extern.

Dr. Ar-
rowsmith
Aphor.
Exer. 2.
sect. 1, 2.

The several Creatures especially our selves may silence all doubts; for, tho' which way soever we look, we may find enough to convince us of his Being. Yet our selves as what we are most conversant with, may silence Atheism.

Leigh's
body of
Divinity,
l. 2. c. 1.
p. 151.

3. Our bodies and souls witness a Deity. Our Parents could not make us Male or Female, however desirous they were of either Sex. We (2.) excel all creatures in our structure, and our Souls are above the Sphere of Earthly Beings, being (3.) spiritual and capable of an immortality, remembering things past, and foreseeing things to come, all which plead for a God, a Father of our Spirits, and Creator of our Bodies.

Suet. in
Cæs. Cal.
c. 51.
Suet. Tib.
Ne. c. 69.

4. The testimony of every mans Conscience, which at sometimes (4.) checks him for evil, and encourageth him to Good, is afraid after sin, and bold after doing good. And the greatest profest Atheist seems most afraid of a Supreme Being to punish him. So that it may be the Atheists wish, there was no God, but it cannot be his belief there is none, for those checks for Evil and encouragements of Good, premis'd imply there is a God, who is just to punish sinners, and to reward the well-doer. Whence a Reverend Prelate saith it may consist with the Atheists interest, to wish there was no God; but it cannot consist with his Reason to believe there is none.

B. Pear-
son on
Creed,
p. 22.

5. There-

5. Therefore we may justly blame those as Fools, with the Psalmist, who say in their Hearts, *There is no God*: Much more those who profess with their mouthes, *There is no God*.

Indeed Atheism is but the Genuine product of Debauchery and profaneness, for when men have so lived that they are afraid to dye, and appear before God at Judgment; They are inclinable to wish there was no God to call them to an account for their vice, and what they so much desire; they will easily persuade themselves to believe, that they and their Companions may go on in their evil course.

Q. How do you prove there is but one God?

A. 1. There can be but one first cause, but one Infinite, Almighty, Independent, Eternal Being.

For if there were two or more Beings equally mighty, &c. there could not be one Almighty, and each might obstruct others proceedings.

2. The Heathens have (5.) granted, This Truth in making their Jove (as we own our Jehovah to be) the most Glorious, most Great, Almighty, Omnipresent, Omniscient Deity, the Father, Author, Governour of all things in Heaven and Earth. It is credibly reported of Plato, that writing to his Friends, he said, *The Name of God was prefixed before his most serious Works, but the Name of Gods before his other Books.*

Baxter's
Reas. of
Chr. Rel.
Part. 2.
c. 12.
p. 444.

Grot. de
Ver. Rel.
Christ. l. 1
Mornzus
de Ver.
Rel. c. 3.

B. Pearson
on
Creed,
p. 23.

Dr. Cud-
worth's
Intellect.
System.
Gen. 3. 5.

And a Reverend and Learned Divine of our Church, hath proved lately the Heathens centring their plurality of Gods in the Unity of a Deity. And indeed the first mention of Gods was from Satan.

Q. What is it to believe in this one God ?

A. 1. To grant there is a God. 2. To believe what is made known of him in his Word, or by his Works that he is true, just, holy, good, eternal, almighty, &c.
Tit. 3. 8. 3. To believe his threats and promises.
Ja. 2:19. 4. To repose our trust and confidence in him. 5. To live answerable to this Faith.

Dr. Stil-
lingf. on
Prov. 14.
9. p. 36.

For tho it is a grand folly to deny the Being of a God. Yet the Atheists themselves esteem them Fools who believethere is a God, and yet by sin affront and trifle with him.

Q. What are the Attributes God hath in the Creed ?

A. Two ; one relating to himself, Almighty. The other with Respect to Christ and us, Father.

Q. What is meant by God's Attribute, Almighty ?

B. Pear-
son on
Creed,
p. 42.

A. 1. His power to do all things as he pleaseth, consistent with his Glory.

2. His Sovereignty or right to Rule and govern the works of his hands. And both these the Heathens granted. (6.)

Q. How prove you Gods Almighty Power ?

A. 1. God is frequently called so in Scrip-
ture.

ture. 2. Almightyneſs is deny'd to all things elſe. 3. His Works of Creation, Preſervation, Sanctification, Reſurrection, &c. prove it. 4. His great Armys, Lord of Hoſts : all things in the whole World obey him. *And by his order, the leaſt thing* ſtrong enough to deſtroy the greateſt place or perſon, as Learned Mornæus ingeniouſly manifeſts. 5. His puniſhing his enemies ſingly and joyntly. 6. His wonderful Deliverances of his People. 7. His reſtraining all powers as he pleaſeth, Job 1 and 2 Chapter. 8. All power and might is from him, therefore he is Almighty. 9. The Practice and expectation of the whole World, who pray to God in all ſtraits and wants, expecting from him all protection, and ſupplies, *which certainly infers God's being Almighty, to be impreſſed on man's Heart naturally.*

Biſh. Nicholſon
on Cat.
p. 34.

Mornæus
de Ver.
Rel.c. 11.
Gen. 3.
— 6.
— 19.
Dan. 3.
— 6.

B. Pearson
on
Creed,
p. 287.

Q. What ſhould God's Almightyneſs conſidered, influence us to ?

A. 1. To believe he is ſo Almighty. 2. To believe all the Articles of the Creed, however dark or impoſſible. They ſeem to a natural man's apprehenſion, ſince our God Almighty can do them. 3. To make us careful we offend not this Almighty God. 4. To take care to pleaſe him by obeying him. 5. To be humble in our ſtrength : we had it from God, and not of

Mat. 10.
28.

our selves. 6. To ascribe all deliverances from dangers, and supplies of our wants to God Almighty. 7. Not to despair of God's help in any trouble, if he please he can help us. 8. Not to be afraid of any Enemies, tho they be mighty; God is Almighty. 9. To encourage us in Prayer, and all Duties, our God is able to assist us in them, and to grant to us, and do for us above all that we are able to ask or think.

Isa. 41. 11
— 43. 2, 3
Rom. 8.
26.

Q. How prove you God's Sovereignty or right to Rule all Creatures?

A. He is the only Lord of all the World, to whom we and all his creatures do owe obedience by several Rights by which God may claim it.

1. By our Creation. He made us and not we our selves: he formed our bodies of the Dust, and infused our souls, so that every faculty of our souls, and part of our bodies are several obligations to worship God.

Psal. 95.
6, 7.

2. Our preservation. God as the great Householder of the World, provides for all his Creatures; and in him we live, move and have our being, and as we daily live of his mercy, ought to live to his glory.

Acts 17.
— 28.

3. The price of our Redemption. We are to God a purchased possession. He gave his Son to die, that he might by his Sons sufferings grant us life, and purchase

1 Cor. 6.
19, 20.

us to serve him. *Now what we buy and pay for, we may expect to be served with; much more then may God expect to be served by us!* Tit. 2.14.

4. All Creatures pay him obedience. Sun, Moon, Stars keep their state God first placed them in. The Sea exceeds not its bounds, the Earth remains habitable, and Air convenient for us to breathe in, unless the God of Nature please to alter their course to punish sin, and then a flood shall drown the World, and fire descend from Heaven, the Earth shall open, and the Air by infection destroy. Gen. 6. — 19. Num. 16.

Q. How should God's Sovereignty affect us?

A. It should make us consider, 1. That we are not our own but Gods. 2. That being his, it is but reasonable we should serve him. 3. It should shame us for our rebellious sins, since all our fellow-creatures obey his pleasure. 4. It should make us resolve on future obedience, with our utmost sincerity and power, to our lives end.

Q. Why is God set forth as a Father?

A. His Attribute of Almighty declares his power. His Title of Father denotes his goodness; the one evidenceth him able, the other willing to do us good.

Q. How is God a Father to us?

A. 1. By Creation. He made us and not we our selves.

2. God as a Father takes care of us, supplies

Gen. i. 26 plies our wants, protects our persons, watcheth over us to do us good night and day.

3. God is our Father thro Christ by Adoption.

Joh. i. 12 4. God as our Father hath provided an inheritance for us as Sons, whom he is pleased to account as co-heirs with Christ.

Rom. 8. 16. *Q. What is it to believe God to be our Father?*

A. 1. To own him as such. 2. To make our addresles to him for what we want. 3. To receive comfort hence under all troubles: they come from a Father. 4. To engage our submission to God's corrections: he is our Father. 5. To support us under sense of the Frailty of our duties, we perform them not to a critical Judge, but to a merciful Father. 6. It may engage us to act as Children in love, fear, honour, obedience to him, and vindication of him, and promoting his glory; and an endeavour to imitate him. 7. Not to murmur at any dispensation of his Providence, but freely to rest contented in what God is pleased to order.

B. Pearson
son on
Creed,
p. 29, 30.
Eph. 5. 1.

Q. What are these Works by which God is made known in the Creed?

A. His making Heaven and Earth.

Q. How is God proved to have made Heaven and Earth?

A. 1. They were not from Eternity, but were made in time.

2. Nothing could make it self, every thing was made by another.

3. Scripture abundantly witnesseth they were made by God, *Gen. i.*

4. The Heathens also ascribe the Creation of all things to God. (7.)

5. Heaven and Earth, with the creatures in them, pay as creatures homage to God as their great Creator.

B. Pearson on Creed, p. 51, 52. Leigh's Body of Divinity, p. 282.

Q. What is meant by Heaven and Earth?

A. Not only themselves but all creatures in the Universe; and as by them is meant the Universe, so there is nothing in the whole World but God made it.

Q. Is nothing meant by Gods making the Heaven and Earth, but only his Creating them?

A. Yes, because his power is equally manifested in the preservation, as in the Creation of things; therefore his Providence may be here considered, whereby God orders, governs, and disposeth of all things as he pleaseth.

Q. How do you prove there is a Providence?

A. 1. By the Regular motion of the Heavens. 2. The preservation of each Species of creatures in the midst of so many devouring Enemies. 3. The alternate course of day and night for mans labour and rest. 4. The preying of Beasts in the night when man rests; and their being in their Dens in the day when man labours. 5. The

Mornæus de Ver. Rel. c. I. & c. II.

pre-

B. Ullers
Body of
Divinity,
p. 107,
1c8.

* 1588.
1605.
1678.

Mornzus
lib. prad.
c. 13.

preservation of the Child in the Womb. 8. The Exalting some and Deposing others, 1 Sam. 2. 6, 7. 7. The delivering of his Church from its many enemies, Turk and Antichrist, Pagan and Heretic. 8. The Government of Nations by one man, when as every man is naturally desirous to govern. 9. The discovering * the designs, and defeating the Plots of persons against those Nations and Churches that serve him. 10. Whoever do acknowledge a Deity, and denies Providence, do much affront God, supposing him to be only an idle Spectator of things. 11. The duties of God's People; yea, of all the World to him prove it, why should any pray if he hears and answers not; or worship, if he seeth and rewardeth not. 12. The Heathens grant a (8) Providence, ordering Life and Death, Peace and War, Riches and Poverty, &c.

Q. If God orders all things by his Providence, how should we improve it?

A. 1. We should in all our wants go to God. 2. Count what we have or receive as received from God. 3. It will plead it our necessary duty to serve him, without whose blessing we cannot subsist. 4. It will also engage our labour in our callings, for God's Providence orders means to obtain mercies, as well as mercies to be obtained;

*Homil. of
Engl. on
Rogat.
Week.*

tained; which tho they cannot be successful without God's blessings, yet he will bless our endeavours to the obtaining what he seeth good for us. 5. It will make us, under all troubles, to be content; and in use of means, to wait patiently for a release. God is too great to be contented with, and too good to be questioned; he gives us more than we deserve, if not what we desire.

*Harmony
of Confes-
sions,
Confes.
Belg. Art.
3. Helv. 6.*

The part of the Creed concerning God the Father being considered:

Q. What is that part concerning God the Son?

A. I beleeve in Jesus Christ his only Son our Lord, &c.

Q. What is believed concerning Christ in the Creed?

A. Things respecting his Person and his Offices.

Q. What is in the Creed concerning his Person?

A. His twofold nature, God and Man.

Q. Wherein is Christ's Divinity manifested?

A. In our believing him to be Gods only Son our Lord.

Q. How prove you Christ to be God?

A. 1. He derived his being from the Father by a way above all creatures: so that he

Nicæan
Creed.
Athena-
sian
Creed.

Calvin
Instit. l. 2.
c. 14. s. 5.

he is very God of very God, and as really God of the substance of the Father, begotten before the World; as man of the substance of his Mother born in the World.

2. The Attributes and Works of God are attributed to him in Scripture.

3. The Miracles he wrought were beyond any creatures power to effect, done in his own name, frequently, in publick, and by his own power.

Mark 5.
7, to 13.

4. The obedience of all creatures to him, yea, of the very Devils.

5. The Testimony of God, *Mat. 3. 17.* Angels, *Mat. 1. 21.* Devils, *Mark 5. 7.*

6. The Heathens were not ignorant of the notion of the Son of God, (9.) becoming man.

Q. Why was it necessary our Saviour should be God?

Bish. Nichol-
son *Cat.*
p. 38.
B. Ushers
body Div.
p. 93, 162.
Leigh's
body,
p. 257.
Homily
of Eng. on
Nativ.

A. 1. To bear the weight of God's anger which man could not do. 2. To satisfy an infinite offended Justice. 3. To conquer all our enemies. 4. To procure Salvation for us most consistent with his Fathers Glory. 5. To render his sufferings of infinite value, to save all his in all Ages. 6. For the comfort of fallen man, who might believe the glad Tidings of his peace with God, when it was brought to him by one who being God as well as man, evidenced the peace by the Union of the Natures.

Q.

Q. Why is the Son of God called Christ?

A. Christ signifieth anointed, and is the same with Messiah, to evidence Christ to be the true Messiah.

Q. How prove you Christ to be the true Messiah?

A. 1. The Prophecies concerning the Messiah were fulfilled in him, as to his Tribe, Parent, Birth-place, Name, manner of Life and Death, Resurrection and Ascension, and their Effects, as to the Conversion of the Gentiles. *Homil. Eng. on Nativ. Mat. 1. 18 & 20. 1, 2. Mark 4. 9*

2. God, the Holy Ghost, Angels, Devils testify it, *Mat. 3. 17. & 1. 18. Luke 2. 10.*

3. The Jews themselves believed it, *John 12. 44.*

4. All times of expecting the Messiah centred in and about that time Christ was born, and many false Christs then arose. *Mornzus de Ver. Rel. c. 29.*

5. Christ did what the Messiah was to do, and suffered what the Messiah was to suffer, therefore he was the true Messiah. *B. Pearson on Creed, p. 83, 84.*

The mistake of the Jews, as to Christ's coming in Glory, was, Their confounding his second coming with the first. And if he had come in Glory, how then should the Prophecies concerning his Sufferings, Death, Burial, &c. be fulfilled; we grant his coming in Glory, but we premise his suffering for sin here in the flesh, and his coming in Glory we refer to his coming

coming to Judge the World; see at large this in Bishop Pearson on the Creed, pag. 83, 84, 85, &c.

Q. Why is Christ called our Lord?

B. Pearson
on
Creed,
p. 153.

A. 1. Because he is the Lord that made us and bought us, 1 Cor. 6. 20.

2. He hath chosen us to be his People out of all the World, Jewish and Heathen.

3. We have by our Baptism chosen him for our Lord and Master, and have resigned up our selves to him as his faithful Servants.

Q. What Office of Christ doth this Title of Lord import?

A. His Office of King.

Q. How is Christ a King?

A. Christ is a King of Grace and Glory.

Gal. 6. 16. Here he rules in his People, and they hereafter Reign with him. And as a King,

1. He hath a Church or People subject to him. 2. To them he gives Laws to walk by. 3. They obey him. 4. He go-

John 16. 78. verns them by his Spirit and Ordinances.

2. 14. 26. 5. He as King protects them from enemies, and defends them in peace. 6. He as King

1 Cor. 15. 55, 56, 57 rewards his People with blessings here and

2 Thes. 1. 8, 9, 10. hereafter.

Q. How is Christ a Prophet?

A. 1. He instructs us, by his Word Spirit and Ministers in our Duties. 2. He continues a supply of Ordinances for the Ser-

Service of his Church to the Worlds end. *Mat. 28.*
 3. He enables his People to discharge their *20.*
 duties, and to perform what he expects *Rom. 8.*
 from them. *16, 25.*

Q. Why is Christ called Jesus?

A. An Angel hath given us the Reason, *Mat. 1. 21*
 Because he should save his People from
 their Sins.

Q. How doth Christ save us?

A. 1. Christ underwent the whole wrath *2 Cor. 5.*
 of God due to us, and so satisfied Gods of- *21.*
 fended Justice, *Mat. 26.* and *c. 27.* 2. He
 performed actively what the Law required,
 and so was without sin. 3. Hence God is, *Mat. 3. 17*
 through him, reconciled to us, *2 Cor. 5. 18*
20, 21. 4. Christ hath made known to us
 the terms of Salvation, that we on our Re- *Luke 24.*
 pentance for sin, and closing with him by *47.*
 Faith, and living in obedience to him in *Joh. 3. 16*
 the life of Faith, may be saved. 5. He by
 his Word, Ordinances, Ministers, Spirit *Jam. 1. 28*
 and Graces, instructs us in his Will, and *Phil. 1. 6.*
 enables us to perform what he requires. 6. He
 intercedes with God his Father, for the par- *Heb. 7. 25*
 don of those sins attending our persons and *Rev. 8. 2*
 performances, and pleads for the accep-
 tance of us and them, on the account of his
 Merits and Mediation.

*Q. What may be learned from Christs Deity
 and threefold Office?*

A.

A. 1. From his being God I learn, 1. God and Christ's great Love to sinful man **Rom. 5.8,** in Christ's Death. 2. I see sinsevil in causing Christ to come from Heaven to save us. 3. I learn mercy for sinners, Christ as God is able to save all that return.

2. I learn from Christ's being the true Messiah: 1. God's veracity who will fulfil his promise in due time. 2. The Jews stupidity in denying and Crucifying of him. **Mat. 27.** 3. The Justice of God in punishing them according to their own imprecation, *His blood be on us and our Children.* 4. I see the verity of our Christian Religion, of which we have no reason to be ashamed. 5. I learn **Rom. 8.** to trust God in all my affairs, who hath **28, 32,** been so faithful to give his Son according **6c.** to his promise, to die for my sins.

3. I learn from the Offices of Christ, 1. That as Christ is my Lord and King, so I ought to obey him; and as he loved me so as to dye for me, I ought to love him **2 Cor. 5.** so as to live to him, and to my power promote his Kingdom and Glory. 2. As **15.** Christ is Prophet I ought to reverence God's Word, Ordinances and Ministers, and to obey what Christ by them and his Spirit doth teach me to be my duty, it becoming me to have an ear to hear where the Almighty God condescends to speak. 3. As Christ is my High Priest and Saviour to expiate

Prov. 1.
24; 26, 28

piate my sin, and save my Soul by his merits and mediation. I learn to disown all merits and works of Righteousness of my own, and not to rely on any Creatures Righteousness for Justification, but wholly by a Faith and Obedience, close with and live to him, expecting from him my Salvation on the account of his own Merits and free Grace. I learn also to disown all Co-mediators, as Saints and Angels, and to account him as the sole procurer of my happiness, to whom my complaints of wants, and Prayers for supplies, ought to be offered up and made known.

Isa. 64.6
Luke 17.
19.

Q. Why was our Saviour Man?

A. 1. Man had sinned, and the nature sinning ought to suffer and satisfy. 2. Christ as God could not suffer, and became Man that he might suffer. 3. To reconcile the human Nature to God by the Union of the Deity and Humanity in his own Person 4. That he being sensible of our infirmities, might have compassion on us. 5. To encourage us in our Addresses: he knows our wants. 6. To Conquer mans enemies in that nature which was Tempted for our enemies greater Terrour, and our greater Comfort. 7. To bring our human nature to Glory.

B. Ushers
body of
Divinity,
p. 164.
Harmony
of Confes.
Confes.
Belg. art
29.

Homil. of
Engl. on
Nativ.

Q. How do you prove Christ to have been Man?

D

A. 1.

A. 1. He had the natural properties of Man. He was born, was a Child, grew in Stature, walked, sate, &c.

Mat. 1. 2.

Luk. 1. 80

2. He had the parts of a Man. A Body in all parts like ours, Eyes, Ears, Tongue; and he had a Soul with Sense, Reason, Will, Affections.

3. He had the infirmities of man, Hungred, Thirsted, Wept.

4. He had the sufferings man was liable to, wept, groaned, was crucified, died.

Q. How is Christs human Nature proposed in the Creed?

A. By his Conception, Birth, Crucifixion, Death and Burial.

Q. How is Christs Birth set down?

A. As conceived of the Holy Ghost, born of the Virgin Mary; whence appears his two Natures, God and Man.

Q. Why is Christ said to be conceived by the Holy Ghost?

Mat. 1. 18

A. 1. To manifest his Deity; he was not conceived after the ordinary way of Generation, but from above.

2. To manifest his purity who was to be without sin, being to suffer for ours.

Q. Why was he born of the Virgin Mary?

Mat. 1.
Luke 3.

A. 1. To manifest him to be of the Tribe the Messiah was to come of. 2. That he might be free from original as well as actual Sins, of which all are guilty who are born

born after the ordinary way of Generation.

3. To give both Sexes hopes of Salvation thro him, as being of one and from the other.

B. Pearson on Creed, p. 179.

Q. Why doth the Creed pass immediately from Christs Birth to his Crucifixion?

A. 1. Christs Life was but as one continued act of suffering, because our Life is as one continued act of sinning. 2. His Life appears full of sufferings, persecuted and put to flight by *Herod* as soon as born; Tempted and accused by *Satan*, Crucified and put to Death by his Instruments. 3. The grand design of his Incarnation was to suffer for our sins.

Mar. 2.
— 4.
— 26.
— 27.

Q. What was Pontius Pilate, under whom Christ suffered?

A. A Governour sent by the *Romans*, and by them placed over the Jews, who had then been sixty years subject to the *Romans*. And his name in our Creed is mentioned, that we might by History (15) find the truth and certainty of our Faith, and the Reality of our Saviours sufferings.

B. Pearson on Creed, p. 194.

Q. Why did Christ suffer under him?

A. 1. That he might fulfil the Prophecy of the *Messiahs* coming, when the Scepter was departed from *Judah*: Their Governours being now *Romans*. 2. That he might be crucified according to that curse mentioned to be on him for us. Which was

Gen. 49.

Gal. 3. 10

B. Pearson on Creed, p. 195.

not a Death used among the Jews.

Q. What are the parts of Christs Sufferings?

A. His being Crucified, Dead, Buried, his descending into Hell.

Q. Why was Christ Crucified?

Pfal. 22. *A.* 1. It was Prophecyed of the Messiah.
 16. 2. Typified in the Brazen Serpent. 3. To
Numb. take away the curse due to us, he became
 21. 8. a curse for us. 4. To represent by the ex-
John 3. tending his Arms on the Cross, Christs rea-
 15, 16. diness to receive all returning sinners.

Q. Why did Christ suffer Death?

Isa. 53. *A.* 1. It was Prophecyed of the Messiah.
Confes. 2. Sin deserved Death, *Rom.* 6. 23. 3. To
Saxon. manifest sins evil and his love, *John* 15. 12.
art. 3. 4. For Satans greater Terroure to destroy
Heb. 2. 15 him by that, by which he thought to have
Leighs destroyed man. 5. For our greater com-
body of fort, our Death is without a sting, *I Cor.*
Divinity, 15. 56.
p. 583.

Q. Why was Christ Buried?

Isa. 57. 2. *A.* 1. To evidence the realiry of his
Leighs Death. 2. To sweeten the Grave for us.
body, &c. 3. To Conquer Death in his own Domi-
p. 603. nions, *Hof.* 14. 14. *I Cor.* 15. 56, 57. 4. To
 render his own and our Resurrection the
 more manifest.

Q. What is meant by Christs descent into Hell?

A. 1. It is interpreted by some to be a real Local descent, as if Christ did really descend into Hell, the place of the damned, and there triumph over Satan in his own Territories to his greater Terror. 2. Some assert, that tho Christ did not Locally descend into Hell, yet he did virtually, that is, the powers of Hell felt the efficacy of his Death to their destruction, and his eternal conquest; and this may safely be believed.

*B. Bilson
on Articl.*

*B. Nicholson
on Cat.
p. 49.*

Q. But did not Christ go down into Hell to deliver the Patriarchs who died before him?

A. That was not necessary because, 1. Christs death was equally meritorious before his Incarnation as it is now after it. 2. He was promised soon after the fall of Man, so that they knew as well that Christ would come, as we do that he is come. 3. They had the same Christ, Ordinances, Spirit and Faith as we have. 4. Several were in Heaven before Christs Ascension; as Elias, 2 Kings 12. 11. Moses, Luke 9. 30. Lazarus, Luke 16. 22. The Thief on the Cross, &c.

*Calvin
Institut.
l. 2. c. 16.
p. 8.
B. Ushers
answer to
Jesuit.
p. 277.
Hom. of
Engl. on
Faith.*

Q. What other interpretations are there of Christs descent into Hell?

A. 1. His being Dead and Buried also: For where the Burial of Christ is mentioned, his descent into Hell is left out, as in the *Nicean Creed*; and where his descent into Hell is mentioned, his being Dead and Buried is left out, as in the *Apostles Creed*.

*Book of
Common
Prayer.
Nicæan,
Athan.
Creeds.*

into Hell is mentioned, his Burial is omitted as in the *Athanasian Creed*.

B. Ushers
answer to
Jesuit.

p. 341.

395.412.

413.

B. Pearson

son on

Creed p.

250.

2. Christs being in the state of the Dead, That as his Soul and Body were really separated by the dissolution of their vital Union, so Christs Body went to the place of dead mens Bodys, and his Soul to the place of dead mens Souls. Astwo very Reverend Prelates and Lights of our *English Church* have declared, as their sense of the Article, and as the Universal consent of Christians.

Q. Did Christ suffer in Soul and Body?

Mat. 26.

Mat. 27.

A. 1. Yes, he suffered in his body, Hunger, Thirst, Weariness, Thorns on his Head, Nails in his Hands and Feet, Spear in his Side, Buffetings and Spittings on his Face, and at last a most cursed, ignominious, painful death.

Mat. 26.

36.

Luke 22.

44.

Mat. 27.

44.

2. He suffered in his Soul sadness and anguish, sorrow and fear, trouble and agony; So great that he three times declares it, and begs if it was his Fathers Will the Cup might pass from him, so great that under it his blood was so rarified that his sweat was drops of blood: Yea, so great that he felt the pains of Hell, the pains of sense being so sharp that they made him cry out, as it were, of the pains of Loss, as if God had forsaken him.

Q. What necessity was there for Christs suffering in Soul and Body?

A. 1.

A. 1. We had sinned in both, and so had exposed both to Gods Anger. 2. Christ in order to our Redemption, took on him Soul and Body, and so was perfect Man as we are. 3. Therefore to save both our Soul and Body, he must suffer in both. 4. If Christ suffered not in both Soul and body to free both ours from sin and misery, both ours shall not be glorified, but both ours shall be glorified.

Leighs
body of
Divinity.
p. 600.

Heb. 12.
25.
Phil. 3.
20.

Q. *What Influences ought the sufferings of Christ to have upon us?*

A. 1. They may shew to us Sins Evil which caused Christs death. 2. May manifest Christs love to us who dyed that we might live. 3. May engage our dying to sin, Christ shed tears of blood, Let us repent of sin. 4. It may oblige us to live an holy life. Christ parted with his life for us, let us lay down our lusts for him.

John. 15.
13.
Rom. 5.8.
Homil. of
Engl. on
Good Fri-
day.

Q. *What do the other Articles of the Creed concerning Christ relate to?*

A. His Exaltation in his Resurrection; Ascension, Session and his coming to judgment.

Q. *Did Christ rise again from the dead?*

A. 1. Yes he appeared to one, two, Eleven, and after to five hundred at once. 2. It is witnessed, by Angels, Friends and Disciples. Yea by the watch of Soldiers. 3. It was the same Christ who was buried

1. Cor.
15. 6, 7, 8.
Mat. 28.
John. 20.
27.
B. Pear-
son on
Creed,
p. 255.

John. 21. which rose again in the same wounded body and humane Soul evidencing it's sensitive part in eating. 6. And drinking, and his Rational in discoursing after his Resurrection.

Q. Why did Christ rise from the dead?

Psal. 16. 30. A. 1. To fulfil the prophecies of the Messiah. 2. To shew his conquest over Death, Hell and the Grave. 3. To compleat our Salvation, had not Christ risen we had been miserable. 4. To make us not afraid to dye, 5. To raise our affection, after him.

57. Col. 3. 1. *Q. Why did Christ rise again the third day?*

Hos. 6. 2. A. 1. To fulfil the prophecies and
Jonah 1, 17. Types of it. 2. To evidence the truth of his death he lay in the grave till the third day. 3. Least his body should see corruption he rose early on the third day.

Psalms
16. 10.

A day being here taken figuratively for a part of a day; Christ dyed (as we compute) on Friday about three of the Clock in the afternoon, and lay all that day and night and all the next day and night which was the second day he lay in the grave, and early on the third day he rose again.

Q. The Soldiers say he was stoln away how then did he rise?

Mat. 28. A. 1. This was not the first and free Testimony of the Soldiers, for it is manifest that as Christ did arise, and appear to many

many; so the soldiers told the Chief Priests the things that were done. But the speech of his being stollen was what they were hired to say. 2. This Testimony argues the Soldiers guilty of a manifest Lie, and they are entrapped in their own snare, for if they were asleep how could they tell the things that were done, or whether he arose, or was stolon away, and if stolon whether his Disciples did steal him, or others. And if they were not asleep they might easily see whether his Resurrection was miraculous or whether his Disciples took him away, and might as easily have prevented his Disciples stealing him; They being an armed Company and Christs Disciples a few naked men.

Q. How is Christs Ascension proved?

A. 1. By Testimony from Scripture. 2. Spectators who beheld him ascending.

Q. Why did Christ ascend?

A. 1. It was prophesied of the Messiah. 2. Typified by the High-Priests entering in to the Holy of Holys. 3. To compleat his triumph over all Enemies. 4. To open heaven for us which was shut against us by our sins. 5. To assure our humane nature of glory. 6. To intercede with his Father for us. 7. To send the Holy Ghost to prepare us for Heaven.

Luk. 24.
50.
Acts 1.
9. 10.
Psalm.
68. 18.
Calvin.
Inst. 2. 2.
Cap. 12.
sect. 10.
Heb. 7.
25.
John 16.
7.

Q. What

Q. What is meant by Christs sitting at the right hand of God?

Psalms.
110. 1.
B. Fear-
son on
Creed.
p. 277.

A. 1. Christs power given him by his Father to destroy all his and his Churches enemies. 2. The Glory Christ with his Father is admitted to. 3. His stay and dwelling in Heavens Glory. 4. Our having possession of Heavens Glory by him and in him.

Q. What doth Christs coming to judgment import?

A. Three things. 1. That there shall be a judgment. 2. That Christ shall be judge. 3. That he shall judg both quick and dead.

Q. Why must there be a judgment?

Baxters
Reasons
of Chri-
stian Re-
ligion
part. 2.
Cap. 12.
Glanvil.
on future
judgment.
1 Cor.
15. 19.

A. 1. To manifest Gods Truth, mercy, justice. 2. To duely punish Sinners and reward his people. 3. To vindicate Gods Glory and providence. 4. To amend all false judgments here. 5. To discover all Hypocrisie and dissimulation. 6. To clear all innocency. 7. Each mans conscience chiding for sin and commending for duty, teacheth a judgment to come. 8. Our unsatisfiedness with what this world affords implies a future state. 9. If there be no future state of mercy the beasts are better then we, as meeting with fewer troubles and disappointments. 10. Heathens granted it. (11) Hence their feigned judges.

Q. Why is Christ Judge?

A. 1. He

A. 1. He is man as well as God and so as he knows the heart is a judge visible to our Eyes. 2. For his Glory who on earth was so vilified. 3. For the terror of his Enemies over whom he will triumph. 4. For the comfort of his people who have their Saviour their judge.

Calvin
Instit.
lib. 2.
Cap. 16.
sect. 18.

God is judge in respect of authority of judging, Christ is judge as Executor of Gods judgment by Gods deputation; and the Saints judge as approving of the judgment which God by Christ Executes: Not much unlike our Assizes on earth. The power of judging is in the King who deposes the Execution of his power to the judges: and their judgment is approved of by the Justices who are Assessors.

Q. What is meant by quick and dead?

A. Those who are dead before Christs coming; and those who shall be alive at his coming.

Q. Will any be alive at Christs coming to judgment?

A. 1. Scripture testifies it. 2. Allusions of the old world and Gomorrah, &c. shew it.

1. Cor.
15. 5.
1 Thes.
4. 16.

Q. Shall not those who are then alive die before judgment?

A. They shall undergo a change like death and a Resurrection.

1 Cor.
15. 52.

Q. What ought to be the improvement of Christs Exaltation?

A. 1.

Col. 3. 1.

2.

Heb. 4.

16.

Psal. 2.

last.

2 Pet. 3.

10, 11.

Acts 24.

15.

A. 1. To rise and ascend after him in affection and holiness of life. 2. To pray with boldness to him who sits interceding for us. 3. To close with and be at peace with him who shall judge us. 4. To watch our thoughts, words and actions. 5. To judge our selves dayly. 6. To be always ready to meet Christ at the judgment-seat, since we know not how soon, where, how, nor when, he may call us who are alive as well as those who are dead to judgment.

The Creed being considered as to God the Father and Son.

Q. What is the third object of our faith?

A. The third person of the Trinity God the Holy Ghost.

Q. Why is he called Ghost?

Gen 1.

A. 1. Because God is a Spirit. 2. He is a Spirit.

Q. Why is he called Holy?

1 John

5. 7.

A. 1. Because he is Holy in himself. 2. The author of all holiness in us.

Q. How is the Holy Ghost proved to be God?

Acts 5.

3, 4.

B. Pear-

son on

Creed. p.

220.

2 Pet. p.

21.

A. 1. By Scripture. 2. The Attributes of God are given to him; Psalm 139. 3. The works of God as Creation, Gen. 1. Sanctification, John 16. 4. He is the Author of the Scriptures but they were written by men inspired by God.

Q. What

Q. What is it to believe in the Holy Ghost?

A. 1. To believe the Truth of the Article That there is an Holy Ghost or Holy Spirit of God. Which also the heathens seem to speak of (12) 2. To attend to and obey his motions. 3. To prize and improve his ordinances.

Q. What do the remaining Articles of the Creed concern?

A. The Consequences of the former, the priviledges of a state of grace and glory, belonging to Gods Creatures redeemed by Christ and sanctified by the Holy Ghost.

Q. Which are they?

Ans. Five. 1. Church-membership. 2. Communion of Saints. 3. Remission of sins. 4. Resurrection of body. 5. Life everlasting.

Q. Why is it not said I believe in the Holy Catholick Church?

A. 1. God is the only object of our Faith. 2. Implicite Faith or to believe as the Church believes may be amiss. Every one ought to believe for himself.

Q. What then is meant by the Church?

A. The Church of Christ is invisible of all true Christians and visible of all Christian professors.

Q. Why is the Church called Holy and Catholick.

A. They

Hookers
Polity.
lib. 3.
sect. 1.

A. They are the two marks of the true Church of Christ without which no Church is true.

*Ames. Bel.
Enervat.*

*Tom. 2.
Cap. 3.*

*Homil. of
Engl. on
Whit-
Sunday.*

*Leigh's
body p.
623.627.*

*Fox AAs
vol. 1. p.
10. &c.
887. vol.
3. p. 489.
376.*

*B. Pear-
son on
Creed,
p. 335.*

Q. *Why is Christs Church called Holy?*

A. 1. From the better part of the Church, the true Christians. 2. From the desires after holyness it's members true Christians have. 3. From the commands of their God obliging to holiness. 4. From the Holiness of it's ordinances.

Q. *Why is it called Catholick?*

A. 1. It's Doctrine ought to be the Catholick or universal rule of all Churches through the world, and so in it's first institution it was Catholick. 2. It is a Church continuing it's Doctrin through all ages since Christ. 3. It's called Catholick because it includes the whole world of Christians: *every Christian is part of some particular Church, and all the particular Churches of Christ make one Catholic Church.* 4. It is called Catholick, because it includes both Sexes, and all sorts and degrees of Men and Women, high and low, rich and poor. 5. It must be holy as well as Catholick, or else it is Satans Synagogue, not Christs Church, it's Doctrines must be pure, nor must it tolerate any vice in practise.

Q. *What do you believe in this Article?*

A. 1.

A. 1. That Christ hath a People dispersed through the whole world whom he owns and who serve him in holiness. 1 Cor. 12. 20, 27. Eph. 4. 5.

2. That tho in many places, yet it is but one Church having one God, one Christ, one Faith, one Baptism.

3. It Shews Romes folly in confining the Catholick Church to it's self, as if Rome was the whole world.

Q. Is not the Church of Rome the Holy Catholick Church here meant?

A. No; The Church of Rome as now it is in principle and practice is neither Catholick nor Holy. 1. It is not Holy, all sins are here tolerated, Murder, and Rebellion, in some causes accounted meritorious. Dr. Bre- vints Samuel and Saul at Endor. Dr. Lloyd on funeral of Sir Edmund-bury Godfrey.
B. *Lincolns* Popish principles pernicious to Protestant Princes, p. 34, 57, 60, 61, 62, 63, 95, 96, 97, 102, 105, 111.

But Romes sense of its own impiety makes it seldom plead for it's holiness tho it cry aloud for its being Catholick, which cannot be granted. 1. For its present

Doctrines and practices are not agreeable to the Catholick rule of the Scriptures. She commands worshipping of Images, Scripture forbids it; She raceth out the second Commandment, the Scripture contains it, &c. 2. It is not Catholick, its Doctrines have not been received ever since the Apostles time, most of their opinions

opinions differing from Scripture and us are proved not owned for 600 years after Christ. 3. Nor are they Catholick as to the places receiving them. Many Nations have thrown off the Popish Yoke and Antichristian tyranny. 4. That can be no holy
 Deut. 4. Catholick Church of Christ which opposeth Christ in his person and all his offices as the Church of Rome in principle and practice doth.

Their Images or pictures of Christ oppose his Deity which cannot be pictured. Their Transubstantiation destroy his humanity whereby they make him to be in many places at one time. Their Purgatory, merits, works of Supererogation, worship and Prayer to Saints and Angels, destroy his Priesthood, and make him but half a Saviour, their contempt of Scriptures and equalling Traditions with it, owning it no further the word of God than their Church or Pope allow it, opposeth his prophetic office together with their prohibiting Gods word or service to be in the common tongue of a Nation, their blasphemous Titles of the Pope, his usurped power of Heaven and Hell, and obliging persons on pain of damnation to the observance of his pleasure; oppose his Kingly office. But all these would be laid aside if Rome was reduced to primitive and
 Dr. Bre-
 vint
 Sam. and
 Saul at
 Endor.
 Cap. 1. 2. Catholic purity.

Q. What

Q. What do you learn further by this Article of the Catholick Church?

A. 1. That I ought **not** to rest in a bare profession of Religion **only** but to labour after it's practice also, the Church of Christ is Holy as well as Catholick. 2. That I ought to take heed of rash Sects and divisions, whereby I may forsake this Holy Catholick Church least I throw my self out of visible hopes of Salvation.

Calvin.
Instit. l. 1.
Cap. 1.
sect. 10.

Q. What is the next Article?

A. The Communion of Saints.

Q. What is meant by the Saints?

A. The People of God and members of Christs Holy Catholick Church, because 1. They are in part Holy here; 2. shall be perfect Saints hereafter.

Q. What Communion is here believed?

A. 1. Their Communion with the ever Blessed Trinity as Sons of God. Members of Christ, Sanctified by the Holy Ghost. 2. Their Communion of Gifts for each others edifying. 3. Their praying with and for each other. 4. Their relieving of each others wants to their powers.

Dr. Sherlock on
Car.

Q. What improvement do you make of this Article?

A. 1. It shews the priviledges of Gods people who have an interest in Gods mercies and in each others gifts. 2. It may engage us to communicate our gifts and to

B. Pearson on
Creed,
p. 359:

pray for each other. 3. It should disengage us from all fellowship with sin and sinners, as much as may be. *Be not with them here whose company you desire not hereafter.* 4. It should engage our labours after holiness, that we may be Saints.

Q. What is it to believe the Remission of sins?

A. 1. That we are all sinners and every one is obliged to ask pardon in the Lords Prayer, and to believe it obtainable in the Creed. 2. That as we are sinners every one needs Gods pardon because as such we deserve his anger, and cannot satisfie it by the world or our Righteousness, *Ephes.* 2. 2. *Psal.* 49. 6, 7. 3. That thro Christs merits and mediation Gods justice is satisfied and mercy obtained, so that we may returning have a pardon. 4. I in this Article declare I am obliged to return from sin by a true Repentance, and through Christs merits I may obtain from God the Remission of sins.

B. Pearson on Creed, 370. Isa. 64. 6.
2 Cor. 9. 18.
Luke 24. 47.
1 John 1. 8, 9, 10.

Q. What is it to believe the Resurrection of the body?

A. That this flesh or body of ours which is or may be buried, and turned to dust shall be raised again and live.

Q. How do you prove the Resurrection of the Body?

A.

A. 1. Christ pleads it from Gods being Mat. 22.
 God of *Abraham* after he was dead and 32.
 that he is God of the living. 2. God can
 as easily unite our dust into our bodies as
 he did at first make our bodies of nothing.
 3. God is the God of the whole man, and Leigh's
 will raise our bodies, that as they have Body of
 been Co-workers of sin or holiness here, Divinity,
 they may be Co-sufferers of punishment p. 1150.
 or Co-partakers of Glory hereafter. 4. Se- Mat. 28.
 veral instances of dead bodies which have 14.
 been raised prove it. 5. If we rise not Mat. 27.
 Christ is no compleat Saviour, because 53.
 then death and the grave are yet uncon- 1 Cor.
 quered, and we most miserable. 6. The Re- 15. 19.
 surrection is dayly manifested to us, the 1 Cor.
 day dyeth into night and riseth again in 15. 36.
 the morning. *Corn dyeth in the earth and*
riseth again to bring forth fruit.

Q. *How prove you this body shall rise again?*

A. This very body as to its sub-
 stance shall be raised again tho it shall
 then have other qualifications. 1. Else it Calvin
 is no Resurrection but a new Creation. Instit.
 2. The word Resurrection or reviviscence lib. 3.
 signifies that very body which was dead Cap. 25.
 shall live, and which was buried shall Seet. 4. 8.
 arise. 3. Gods justice pleads for it, the
 same and not another body must be pun-
 ished or glorified for the Evil or good
 done here. 4. Christ and others prove it to

B. Pear- be so. They arose with their same bodies
son on they had when alive, Christs body when
Creed. raised had the print of the Nails and Spear
p. 382. which it had at its Crucifixion.

Q. What improvement do you make of this Article?

1. Cor 6. A. 1. Not to slight our bodies which
18. with our Souls shall enjoy an Eternity.
2. Not to prostitute them to sin and Satan
1 Cor. which we hope ere long shall be glorified.
15. 42, 3. It may comfort us under all troubles
43, 44. and natural infirmities or deformities,
Rev. 21. when our bodies are raised again they
4. shall all be done away. 4. It may arm us
against all trouble, ere long all sorrow
Phil. 3. shall cease. 5. It may make us not fear death,
20. our bodys which suffer most, gain by it
and shall arise in glory, fashioned like
1 Thes. Christs glorious body. 6. It may make us
4. 17. not too much mourn for our dead Friends,
they are but gone before, and we in
due time must follow (13).

Q. What is meant by the life Everlasting in the Creed?

A. I believe that there is an everlasting
Luk. 16. Life of bliss or misery to be expected by
Mar. 25. us and every of us hereafter shall be sta-
34, 41, ted in one of them, and this the Heathen
46. apprehended. (11)

Q. Why is the state of the damned called a Life?

A. 1.

A. 1. There shall be a vital union between Soul and body of them which shall never be dissolved. 2. They shall live for ever in torment.

B. Pearson on Creed, p. 389.

Q. Why then is this state called a death?

A. 1. Death is more eligible then it. 2. they are deprived of Gods gracious and glorious presence which is the life of the Soul, without which Souls in Scripture are said to be dead. 3. They are ever in killing Torments.

1 Tim. 5. 6.

Q. Is it just that eternal torments should be inflicted on sinners?

A. 1. Yes: They sinned their Eternity on Earth, yea will continue sinning for ever in Hell, and while they sin God may justly punish. 2. They sinned against an infinite God, and therefore deserve an infinite punishment. Crimes are much aggravated from the object against whom they are, as a word against the King may by the Law of the Land deserve death which probably might be no great offence against a private man, and consequently sin against God may reasonably deserve Eternal death, He being an Eternal King. 3. They refused an Eternal life offered them on Earth, and therefore it is but just they should be punished to Eternity.

Q. How is this Eternal life ours?

A. 1. By Gods free gift thro Christ,
 1 Per. 1. Rom. 6. 23. 2. By our Faith laying hold
 9. on Christ and living to him.

Q. Is it not given as a reward to our merits as well as Hell is a punishment of our sins?

A. 1. No: for we owe our obedience
 1 Cor. 6. 19. to God as Creatures. 2. If we perform it
 Rom. 6. 23. not we are by his law condemned as sin-
 Isa. 64. 6. ners. 3. We cannot perform duties so per-
 Phil. 2. 13. fectly as we ought, and if we did yet
 we should but do our duty and could
 not merit, Luke 17. 18. 4. nothing is
 our own properly but sin which deserves
 death. 5. All our good comes from God
 who must make us gracious and glorious
 if we be either. 6. Our best duties tho
 Isa. 64. 6, done through Gods assistance yet are at-
 7. tended with many infirmities, coldness,
 weariness, &c. 7. There is no proportion
 between our work and this reward; there-
 fore it must be the gift of Gods free Grace.

Q. What improvement do you make of this Article?

A. 1. If eternal misery be the wages of sin, it shews mans folly in daring to act sin, when for a moments pleasure here, he must meet with eternal torments hereafter. 2. If eternal life be given to the godly it should engage us to the practice of godliness. Our labour is not in vain.
 1 Cor. 15. 58.

Q. What

Q. What is meant here by the word Amen.

A. It is here an Asseveration or Affirmation of our consent to the truth of all the premised Articles.

In which O Lord encrease our Faith and enable us to lead the Life of Faith that at the end of our lives, we may have the end of our Faith the Salvation of our Souls:

SECT. II.

Q. THe Rule of Faith in the Articles of the Creed being considered; What is yet remaining of your Baptismal Vow?

A. The Rule of obedience in my keeping all Gods Commandments, and walking in the same all the days of my life.

Q. How many Commandments are there?

A. Ten; and therefore they are sometimes called the Decalogue.

Q. Which be they?

A. The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the Land of Ægypt, and out of the house of bondage, &c. Exod 20.

Q. What is considerable in this Preface to these Commandments?

E 4

A. 1.

A. 1. The Authority of the Law-giver. I am the Lord thy God. The Lord that made thee, and thy God in Covenant with thee, who may give Laws to my Creatures, and declare my will to my People which they are bound to obey. 2. The obligations on the people to obey, their deliverance from the *Ægyptian bondage*.

Q. Do these Commandments oblige us?

A. 1. The Jews if considered as a Church, had a Ceremonial Law abolished by Christ. As a state, they had a judicial Law not obliging all Nations. But this Law they had as men, and Gods rational Creatures given them by God as their Creator, & therefore it obligeth us as men so long as we continue our being. 2. The precepts of this Law are repeated by Christ and his Apostles, and proposed by them to us as a rule to walk by. 3. The obligations on us are greater then on the Jews to observe them. God is not only our Lord, and our God in Covenant with us, but we enjoy the substance of their shadows, the fulfilling of their promises, prophecies, and Types. And our deliverance by Christ is far greater then from an *Ægyptian bondage*, ours was from an internal *Pharaoh*, the Devil, a deliverance of both Soul and body from eternal misery, by the blood of Christ.

Q. Why

Dr. Ar-
row-
smiths
Taft. Sac.
lib. 2.
Cap. 4.
Seft. 4.
Mat. 5, 6,
7 Chap.
Rom. 13.
9.
Ephes.
6. 2.
James 2.
8, 9.

Bish. Ni-
cholson
on Cat.
p. 13. 21.
134.

Q. Why is it called the moral Law?

Hookers

A. Because it relates to manners and containing our duties to God and Man.

Polity,
lib. 1.

Q. Why is it called the Law of nature?

sect. 8.

A. 1. Because its duties were impressed on mans Nature at his Creation. *2.* Mans reason rightly improved will dictate all these dutys, for that reason which dictates the being of a God will certainly teach he ought to be worshipped, and that there can be but one Almighty God to be worshipped who therefore ought to hear his name Reverenced, his ordinances and Laws observed always, and at sometimes more publicly and solemnly by his People. And as it is the dictate of Nature to do to others, as we desire they should do to us, so it will teach us to Honour whom it is due to, to abstain from murdering of or committing uncleanness with, or stealing from, or bearing false witness against, or inordinately coveting after any thing of our Neighbours. *3.* The Heathen have acknowledged a Deity to whom they paid worship and observed some more solemn times then others to do it in, and have been so exemplary in declaiming against, and punishing of (14) all sins against the second Table. That they may be Witnesses against us unless we labour to keep these Laws of God.

Leighs
body of
Divinity.
p. 124.

Bish. Nicholson
on Car.
p. 81.

B. Wilkins
Natural
Religion.

Q. How

Q. How are these ten Commandments divided?

A. Into two Tables relating to the two-fold object of duty, God and Man.

Q. Which Commandments contain our dutys towards God?

A. The four first.

Q. Which Commandments contain our dutys towards Man?

A. The six last.

Q. Why are more delivered Negatively then affirmatively?

A. 1. To shew our proneness to evil which requires so many restraints. 2. To shew there must be a ceasing from sin before we can do good.

Q. What general Rules are there for the understanding these Commandments?

A. 1. That the same Authority is offended in breaking one that is in breaking all. 2. All Negative commands dissuade not only from sin, but command the contrary duty. 3. All positive commands command not only the duty but also forbid the contrary sins. 4. Both positive and Negative dissuade from all Evil thoughts as well as Evil words and actions, and oblige to have purity as well as to Holiness of the tongue or conversation. 5. They both oblige to avoid all things tending to any sin and to use all means that may further us in any duty.

6. Af-

6. Affirmative precepts are not so obliging as the Negative, the first oblige to duty but not always (as works of mercy and the like may be done on the Sabbath: And obedience to God is better then Honour to a Superior without Gods Honour) but the Negative oblige to avoid all sin and alwaies, because it is never lawful to act Evil that good may come thereby.

Leigh's
Body of
Divinity,
p. 203.

Q. Why are the Commandments given in the second person singular?

A. 1. Because thus there can be no evasion from Duty. 2. Every one is concerned in the obedience which is due to them. 3. To shew God is no respecter of persons, he speaks to Poor and Rich to all alike.

Leigh's
body.
p. 207.

Q. What is the first Commandment?

A. Thou shalt have no other Gods but me.

Q. Which is here to be learned?

A. 1. That we are prone to Idolatry. 2. That there is but one God whom alone we ought to worship. 3. that we should not adore a plurality of Gods as the Heathens did. 4. That God is every where present, and beholds the Idolatry of heart, and life. Thou shalt have no other Gods before me.

Θλῆν' μὲν
Septuag.
in loc.
See Jun.
& Trem.
in loc.

Q. What are the sins forbidden in this Commandment?

A. 1.

Col. 3. 5.
Phil. 3. 1
19.

A. 1. Atheism; the having no God
2. Polytheism the owning more Gods
then one. 3. The making any lust or
creature as our God, and adoring it with
Honour due to God.

Q. What is here commanded?

Church
Cat. Duty
to God.

A. 1. A belief in this one God with
our heart. 2. A profession of him with
our mouthes; And. 3. An obedience
suitable in our lives. To believe in him,
to fear him, and to love him with all
my heart, with all my soul, with all
my mind, and with all my strength.

*Q. What improvement do you hence
infer?*

A. 1. That it is my duty to love and
serve God sincerely. 2. That I ought to
Love no Creature inordinately.

Q. What is the second Commandment?

A. Thou shalt not make to thy self
any graven image, nor the likeness
of any thing that is in heaven above,
or in the earth beneath, or in the wa-
ters under the earth. Thou shalt not
bowe down to them, nor worship them,
for I the Lord thy God am a jealous
God, and visit the sins of the Fathers
upon the children, unto the third and
fourth generation of them that hate
me, and shew mercy unto thousands
of them that love me and keep my
Com-

Commandments.

Q. What is the chief aim and design of this commandment?

A. 1. To dissuade from Idolatry and image-worship. 2. To engage our outward service to God that our body as well as Soul may gloryfie him, to worship him, to give him thanks, to call upon him, to put my whole trust in him. 1 Cor. 6. 28. Church Cat. Duty to God.

Q. What is Idolatry?

A. The worshipping any Idol or image with the worship which is due to God.

Q. Do any aſt Idolatry?

A. Yes. 1. The Heathens were very prone to it. For which some of their Authors blame them. (15) 2. The Jews were guilty of it in their Molten Calf and Brazen Serpent. 3. The Papists at this day practise it as much as the Heathens or Jews ever did. Exod. 32. 2 King. 18. 4. Sr. Christopher Wyer against Popery. p. 65. Homil. of Eng. against Idolatry. B. Taylors dissuasive.

Q. How prove you the Papists to be Idolaters?

A. 1. Their Images are of the same matter the Heathens or Jews were wood, stone, &c. 2. They have the same form and shape, eyes, feet, hands. 3. The service to them the same, unbarring the head, bowing the body. 4. their Pleas alike, that they worship not the Image, but what is represented by it. 5. In the Papists adoration of the Cross of Christ they are guilty of gross Idol. Cap. 1. sect. 8. Cap. 2. sect. 12.

Idolatry. For the sign of the Cross, or a Cross where ever seen being adored by them, can be but a remembrance of that Cross on which Christ was crucified, and their worship then must terminate in that thing represented, to wit, the Cross of Christ; which is not a thing adorable, but its adoration argues its actors guilty of gross Idolatry.

Q. Why are we dissuaded from Idolatry?

Mar. 22.

37.

Acts 10.

29.

Rev.

22. 9.

A. 1. All worship is due to God, with all our heart, mind, strength, might, Soul and body. And then no part is left to adore a Creature, or worship an Image with. 2. Saints and Angels are but Creatures who have refused our worship, and will not be rivals with God in Heaven for his Honour. 3. The worshipping any Creature pleads it in our esteem to be God.

Exod.

32. 1.

John 4.

24.

Deut. 4.

15, 20 28.

Calvin

Instit.

lib. 1.

sect. 8.

B. Ushers

a swer to

Jesuit.

p. 501.

4. The rise of Idolatry was an unbelief of Gods being omnipresent, men make Images because unless they see God alone with them they disbelieve his presence with them. 5. God cannot be represented by any Image, because he is a Spirit. 6. Christ as our Saviour cannot be represented, because as he was so, he was God as well as man, but his Deity cannot be pictured, and as man only, he was not our Saviour, yet as man which only can be represented by any Image or picture, It is nothing but a strong fancy can make us believe this is like Christ more then that picture, since Scripture

leaves

leaves him undescribed, and the pictures of him are so various. 7. Images of the Trinity expose the whole Trinity to scorn and derision is derided by the Heathens and esteemed folly to the Papists themselves. 8. God is more lively represented by any living Creature then by a dead Image. *An Image must be an Image or likeness of something, and if the Image of this thing represents God, much more must that thing its self whereof this is the Image. And so all Creatures when ever we behold them put us in mind of a Deity their Creator. And as others so especially and most of all our selves, who were created in Gods Image, may remind us of God, and may supersede the use of Images, where ever we are, we having a lively Image in our selves of Gods spirituality and Eternity, &c.* 9. This Commandment, expressly forbids Idolatry in all its kinds, and what hath tendency to it, as 1. The making any Idol or Image of any thing in heaven, earth, sea, &c. And 2. The bowing down or worshipping any of them so made. 10. Image worship was not received in the Church of Christ for above 500 years, and then opposed by many Councils and some Popes, and was not observed as it is now, till about 800 years since as a * Reverend Prelate observes. 11. The Papists seem sensible of their breach of this Com-

Polydore
Virgil.
See
Bish.
Taylors
disswa-
sive,
Cap. 1.
sect. 9.
Homil. of
Engl.
against
Idolatry
Then
which
Traff
can no-
thing be
better
against
the rise
and pro-
gress of
Romes
Idolatry.

* B. Pear-
son on
Creed.
p. 98.
Officium
Beatae
Mariæ
Licensed
by Pope
Pius 5.
1512.

mand- 1512.

mandment by their Image-worship, and therefore that there might be no command against it, they rase out the second Commandment, nor do they keep it in their Catechism.

Q. What is the Sanction of this Commandment?

Isa. 42.
8.

A. 1. God is a jealous God; who will not give his Honour to another. 2. He will visit this sin not only on the person, but the posterity of the Idolaters. 3. He reserves mercy for thousands of them and theirs who serve him.

Q. Why are the posterity of the Idolaters punished as well as the Idolaters themselves?

A. 1. God declares this for many reasons, as to engage the Parents to abstain from sin least they see themselves and children smart for it. 2. To dissuade children from treading in their Fathers steps, least they thereby contract a double punishment. 3. God threatens but Temporal punishments that by visiting or correcting them with these, both parents and children might be kept from sin, which will deprive both of all spiritual and temporal mercys hereafter. 4. God evidenceth more mercy to encourage to duty then he doth justice to dissuade them from the sin, he keepeth mercy for thousands, he punisheth but to the third and fourth generation. 5. God may

Dr. Ar-
row-
smiths
Apho-
risms
Exercit.
5.
sect. 2, 4,
5.

may justly punish the children for the Parents fault. Traytors pollute their blood for their children, as well as selves, and their children oftentimes by the Laws of the Land suffer with their parents for their Parents faults.

Q. What is the third Commandment?

A. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

Q. What is meant by Gods Name?

A. 1. His Title and Attributes as Lord God, &c. 2. His Word and Ordinances, whereby his Name and Will is made known to us.

Q. What is meant by taking Gods Name in vain?

A. 1. To use it, or his Ordinances idly, without an Holy Reverence, and to some serious and good purpose. 2. To use them evilly, as in rash Oaths and Curses, Spells, Charms, &c.

Q. What is here forbidden?

A. 1. All rash and idle naming of the name of God, whose Name the Jews would not write in a small piece of Paper lest it might come to servile use, and have but of late dared to pronounce the name *Jehovah*: And as for Gods Name *Jah*, which in its Numeral Letters amounts to (15)

F

they

Buxtorf.
Heb. Lex
155. 161.
Schickard's
Heb.
Gram.

they use it not, out of Reverence to God, but Number by two other Letters. 2. Here is forbidden all sinfull use of Gods Name in Blasphemy, Oaths, Curses, &c. 3. All lying and forswearing, whereby the God of Truth is called to Witness a Lye, which God and Man abhor, as Scripture and Heathens Witness. 4. All slight and abuse of Gods Word and Ordinances. 5. All Profession of Religion without a suitable Practice, for they use the Name of God in vain, and live not accordingly.

Zech. 3. 5.

Mal. 3. 5.

Prov. 1.

24. 26, 28

Titus 1.

last.

Q. What is here Commanded?

Cat. Ch.
of Eng-
land.

A. 1. A Reverend esteem for, and use of Gods Name, Attributes, Oaths, Word, Ordinances. An Honouring his Holy Name and Word. 2. A Life adorning the Gospel, and suitable to the Name of Christ.

Q. What is the Sanction of this Precept?

A. The Lord is a Jealous God, and will not hold him guiltless that taketh his Name in vain.

Q. What is meant by this?

A. It is a *Meiosis*, less is spoken than is intended; for if God will not hold him guiltless, it implies he will account him very guilty who taketh his Name in vain, and will punish him accordingly. As,

John 8.

44

1. The Blasphemer was to be stoned to Death, Levit. 24. 11, 14, 16, 23. 2. The

Liar

Liar is a Child of the Devil here, and a Fire-brand of Hell hereafter. 3. The false Swearer is here Cursed, and hath God a swift Witness as well as Judge against him. *So that it seems to be the strictest threat against the greatest sin of all the Commands.*

Rev. 21.
8.
Zech. 3.
5.
Mal. 3.
4. 5.
Dr. Raw-
leigh Ser-
mon on
Oaths.

Q. What improvement do you make of this?

A. 1. It shews us the extent of Gods Service, not only to our Actions, but to our Words and Thoughts, *Jer. 4. 14. Mat. 12. 36. Psal. 139. 1. to 10.* 2. It should engage us to have a care of rash Oaths and Lying, which is a great dishonour to the God of Truth. 3. It should oblige us to Glorifie God with our Tongues. 4. It should engage us to improve all the means of Grace, whereby God discovers himself unto us for our good.

Q. What is the Fourth Commandment?

A. Remember that thou keep Holy the Sabbath Day, Six days shalt thou labour and do all that thou hast to do, but the Seventh day is the Sabbath of the Lord thy God: In it thou shalt do no manner of Work, Thou, and thy Son, and thy Daughter, Thy Man-servant, and thy Maid-servant, Thy Cattel, and the Stranger that is within thy Gates. For in Six days the Lord made Heaven and Earth, the Sea,

and all that in them is, and rested the Seventh day, wherefore the Lord Blessed the Seventh day and Hallowed it.

Q. What is the design of this Commandment?

A. A setting apart a time for the more Publick Worship of God, though our whole Life should be a Serving him, yet some time is requisite to be observed for an unanimous Solemn Publick Serving him.

Q. Wherein is the Morality of this Commandment?

A. 1. In observing a set time Solemnly set apart for Gods Publick Worship. 2. In ordering that this be a seventh part of our time.

Q. Why was the Jewish Sabbath changed into our Christian Lords Day, or their Seventh altered, and our first day of the Week observed?

A. 1. Its Institution or Sanction was not only in respect of the Creation, but of the
 Gen. 2. Deliverance of the *Israelites* out of *Egypt*.
 Deut. 5. Now, our Deliverance by Christ was Ty-
 15. pified by their Deliverance from *Egypt*,
 and was far greater than theirs, and there-
 fore might reasonably have a day set apart
 in Remembrance of it. And the Sanction
 of the Sabbath in Remembrance of that
 B. Pear-
 son on
 Creed,
 264, 265. Deliverance might equally Typifie the
 Ob-

Observation of our Sabbath on the day of our Deliverance, since its Observance was not strictly confined to the remembrance of the Creation. 2. The change of the Seventh day to the First seems to be Typified in the changing of the Seventh Month before the *Israelites* came out of *Egypt*, into the First Month after it, by Gods own appointment. 3. Its change is Prophesied of in that *Psalms* which relates to Christs Prophetick Office, where his People are said to be a willing People in the day of his Power, in the beauty of Holiness. Or as it is in our Divine Service, The People shall Offer thee Free-will Offerings with an Holy Worship, in the day of thy Power. Now, the day of Christs Power was that day of his Resurrection, wherein he manifested his Conquest over Death, Hell, and the Grave, and that was on the First Day of the Week. And we will rejoyce and be glad in it. 4. Christ was Lord of the Sabbath Day, and might alter it; and by his Presence twice amongst his Disciples met together and Celebrating the Duties of that day, Blessing them, and pronouncing Peace to them, warranted their Practice, and Evidenced its Divine Authority. 5. The Practice of the Church in the Apostles time, *John 20. 1 Cor. 16. 1.* and ever since.

B. Tay^r
lors hol^y
Living,
p. 290.
Exo. 12.

1.

Psal. 110.
3.

Psal. 118.
22.

Mat. 28.
1.

Psal. 118.
24.

John 20.
19, 26.

For *Acts* (a) It was much observed in *Justin Mar-*
 (a) *Vol. I* tyr's time, 167 Years after Christ. (b) *Con-*
 p. 69, 70. stantine the Great

(b) *Vol. I* Commanded its being
 p. 134. kept Holy. And (c) *Edgar King of Eng-*
 (c) *Vol. I* land Commanded the same here, about
 p. 203. 959 Years after Christ. 6. The Com-

B. Pear- mandment is fulfilled, though the seventh
 son on day be changed to the first, for the fore-
Creed, going Reasons, yet is a seventh day kept
 p. 265. still. *The first day is observed because of*

Communion Ser-
vice in
Command

Christ's Resurrection for our Redemption, and every first day, which is every seventh day after Christ's Resurrection, is observed in memory of our Creation, our Gracious Redeemer being also our Great Creator. 7. Our Churches Service pleads its Divine Authority, in that after the rehearsing this Fourth Commandment, as well as after the other, it puts us in mind to beg of God to incline our hearts to keep this Law; which implies, that our Church thinks our Christian Sabbath kept on our first day of the Week, to be of Divine Authority, and that in our due keeping of that we observe this Commandment.

Q. Is the Commandment Moral and Obliging us?

A. 1. Yes: it had the same Author the other had, the Eternal God. 2. Its Observation was Instituted before any Ceremony was, before Christ was promised,
 or

Gen. 2. 2.

or any Type of him manifested. 3. It was enjoined to the stranger as well as the Jew. 4. God usually accounts it as a sign between him and his People for ever. 5. Examples of Gods Judgments on its Profaners, *Exod. 35. 2. Jerem. 17. 27.* 6. It is still a Command in force, else there are but Nine Commandments, and the Authority of the Law-maker, God himself, is opposed.

Ezek. 31
13. 14. 15
Num. 13.
32.

Q. What is in this Commandment dissuaded from?

A. 1. All want of due Preparation for the Observance of our Sabbath. 2. All Worldly Employments that might be done before, or safely may be omitted till the day after. 3. All sins and sinful Pleasures and Pastimes. 4. All neglect of Gods Ordinances in Publick, and of Family Duties in Private.

Isa. 58.
13.
Neh. 13.
15. 19,
20.

Q. What is here Commanded?

A. 1. To rest from all unnecessary works of our Calling. 2. To Dedicate that Rest to God, and to spend every day as a rest from sin. 3. To Sanctifie the Sabbaths rest (1) by publick and private Acts of Religion. (2.) By works of Mercy and Charity towards our Neighbours.

Q. What are the Motives to enforce the Observance of this Precept?

A. 1. It is introduced more Solemnly than the rest with a *Remember*. 2. It is placed between both Tables, as if both depended on its Observance, or if as the last of the first Table, its Observance perfects our Duty towards God. 3. It is highly reasonable. God might have Commanded Six days for his own Service, and have left us but one day for our Employ, but he requires but one, and leaveth us six. 4. We have no reason to expect a Blessing on our days of Labour, if we neglect our Duties to God in his day of Worship. 5. It is delivered both Negatively and Affirmatively, that we might no ways avoid its Obligation. 6. God himself, Christ himself, and the Men of God in all Ages have been exemplary in its Observance. 7. It is a great Priviledge to any People to be admitted to speak to God in making known their wants, and to have God speaking to them, in making known their Duties in the Ordinances of the Day. A Famine of the Word is the worst of Punishments. 8. Sabbath-breaking hath generally been a sin pulling down Vengeance on Nations. *And indeed God may justly remove means of Grace from those, who so neglect and slight them, and, it may be feared Judgments may hang over us when mens Tongues cry louder to damn themselves, than to obtain Mercy from God.*

Q. What

Gen. 2.
John 20.
Ezek. 20

Amos 8.
11.

Amos 8.
5, 8, 11.

Q. What improvement ought to be made of this Commandment?

A. 1. To lament the slight and abuse Gods Ordinances have met with among us, which may justly provoke God to remove his Gospel from us. 2. It may teach us for the future to prize and improve them better. 3. To take care not only our selves but our Families also serve God; our Children have God for their Father, and our Servants have him for their Master; both ought to serve him.

Rev. 2. 8.
3 Chap.

Phil. 1.
27.

Josh. 24.
15.

Q. What is the sum of the Commandments of the Second Table?

A. That I love my Neighbour as my self, and do to all Men as I would they should do to me.

Church
Cat.

Duty to
Neigh-
bour.

Q. What do the Commandments of the Second Table respect?

A. The Duty to be performed to our selves and Neighbours, in Relation to Soul and Body, Life, Estate, and Reputation.

Q. What is the Fifth Commandment, which is the first of this Second Table?

A. Honour thy Father and thy Mother, that thy days may be long in the Land which the Lord thy God giveth thee.

Q. What doth this Commandment engage?

A. 1. A laying aside all undue Thoughts, unbecoming Speeches, or unsuitable Actions in any of our Relations. 2. A perform-
ing

ing of all due Honour, Love, Fear, Care, Obedience, and other Duties to all our Relations.

Q. What Relations may man herein be considered?

A. 1. Some more especially implied. As, 1. The Relation of Nature, as Parent and Child, whereby we have Duty to pay to Natural Parents. 2. That of Magistrate and Subject, where our Civil Parent is considered. 3. That of Minister and People, where our Spiritual Parent is Observable. 2. Some more remote Relations may yet be hence inferred; as, 1. Conjugal of Husband and Wife. 2. That of Masters and Servants. 3. Of Age and Youth. 4. Of Rich and Poor. *In all these Relations and Conditions Man may be considered, and every one of them commands Duty from him.*

Q. What are the Duties of the Natural Relation of Parents and Children?

A. 1. The Parents Duties are, 1. To Instruct their Children in the Fear of God. 2. To provide for them. 3. To Correct them for evil. 4. To dispose of them to Callings and in Marriage. 5. To be a good Example to them. 6. To Pray for, and Pray with them. 2. Childrens Duty to their Parents are, 1. Love. 2. Honour to their Persons. 3. Obedience to their Lawful Commands. 4. Vindication of their

Ephes. 6.
1, 4.
Colos. 3.
21.

Ephes. 6.
2, 3.
Colos. 3.
20.

their Reputation. 5. Relieving their wants to their Powers. 6. Praying for them.

Q. What are the Duties of your Civil Relation of Magistrates and Subjects?

Rom. 13.

A. 1. The Duties of Magistrates are, 1. To establish the True Religion. 2. To Protect their People. 3. To preserve Peace if it may be. 4. To Punish Sin. 5. To be a good Example in the Observance of the Laws. 6. To promote the good of the Nation. 7. To Pray for his People.

3.
Rom. 13.
4.

2. The Duty of Subjects are, 1. Honour. 2. Obedience active to all Lawful Commands, and passive to others, suffering the Punishment of the Law, not Rebelling against the Law-maker. 3. To pay Tribute and Taxes. 4. To Defend with Lives and Estates their Person and Kingdom. 5. To vindicate their Reputation. 6. To discover what Conspiracies they know of. 7. To Pray for them.

Calvin.
Instit. l. 1.
Cap. 4.
Homil.
of Eng.
on Obed.
Rom. 13.
1. 2, 5, 6.

Q. What are the Duties of your Spiritual Relation of Ministers and People?

A. 1. The Duties of Ministers are, 1. Study. 2. Preaching to, and 3. Praying for and with the People. 4. Love. 5. Reproof. 6. Exhortation. 7. Example of Good. 8. Visiting Sick. 2. Duties of People are, 1. To attend Ordinances. 2. To Obey what is directed. 3. Love. 4. Honour. 5. Pay dues to him. 6. Pray for him.

1 Tim. 4.
14, 15.
16.
2 Tim. 4.
2, 3.
Heb. 13.
17.
Ephes. 6.
19.

Q. What

Q. What are the Duties of the Conjugal Relation?

A. 1. The Duties of the Husband are,
 Ephes. 5. 1. Love to Soul and Body of Wife. 2. A
 25. due esteem of her. 3. Protection. 4. Pro-
 Col. 3. vision for her. 5. Fidelity. 6. Prayer
 19. with and for her. 2. The Duties of the Wife
 1 Pet. 3. are, 1. An Honourable esteem of her Hus-
 7. band. 2. Outward Respect. 3. Love to
 Ephes. 5. Soul and Body. 4. Obedience to his fit Re-
 26. quests. 5. Fidelity to Body and Estate.
 Col. 3. 6. Joynt endeavours for the good of their
 18. Family. 7. Prayer for him. 8. Meek-
 1 Pet. 3. ness towards him.
 1, 2, 3, 4, 5, 6.

Q. What are the Duties of Masters and Servants?

A. 1. The Duties of Masters are, 1. To
 Ephes. 6. take care they serve God. 2. To provide
 9. convenient things for them. 3. To Com-
 Col. 4. mand nothing but what is Lawful to be
 1, 2. performed by them. 4. To pay their dues
 James 5. of Wages. 5. Meekness to them. 6. Prayer
 4. for and with them. 2. The Duties of Ser-
 Ephes. 6. vants to Masters are, 1. Sincerity. 2. Ho-
 5, 6. nour. 3. Obedience to Lawful Commands.
 Col. 3. 4. Fidelity. 5. Submission to Punishments.
 22. 6. Prayer for them.

Q. What are the Duties of the Aged and Youth?

A. 1. The Duties of the Aged are,
 Prov. 16. 1. Steadfastness in the Faith. 2. Instruction
 31. of

of Youth. 3. To communicate Experiences. 4. To be Exemplary. 5. To prepare for Heaven. 2. The Duties of Youth are, 1. To Honour the Hoary Head. *Ecclef. 12. 1.* 2. Obey their good Advice. 3. Observe their good Example. 4. To Devote themselves to God betimes.

Q. What are the Duties of the Rich and Poor?

A. The Duties of the Rich are, 1. To be rich in good Works. 2. Humility. *1 Tim. 6. 17.* 2. The Duties of the Poor are, 1. Humility. 2. Contentment. And 3. To prepare for a better Estate in another World, *James 2. 5.*

Q. What is the Sanction of this Commandment?

A. That thy days may be long in the Land that the Lord thy God giveth thee.

Q. What doth this import?

A. 1. That the not performing the Duties of this Commandment may cause God or his Magistrate to cut us off as Malefactors. 2. That the performance of them tend to the continuance of our Lives by Gods blessing. 3. May entitle us to Heaven, of which the Land here meant was a Type.

Q. What improvement do you make of this Commandment?

A. That

A. That we can be in no Relation or Condition but God expects Duty from us, and we ought to perform it.

Q. *What is the Sixth Commandment?*

A. **Thou shalt do no Murther.**

Q. *What is here forbidden?*

A. 1. All actual Murther of our selves or others. 2. All with-holding due Relief from our selves or others, whereby Life may be lost. 3. Exposing our selves or others to manifest dangers. 4. Malice and Envy, the Murther of the Heart. 5. To hurt no body by word or deed.

1 John 3
15.

Q. *What is here Commanded?*

A. 1. The preservation of our own and others Life and Health. 2. Peace and Love amongst us.

Q. *What is the Seventh Commandment?*

A. **Thou shalt not Commit Adultery.**

Q. *What is here forbidden?*

A. 1. All unclean thoughts and desires. 2. All Corrupt and obscene Speeches. 3. All lewd Acts, as Fornication, Adultery, Incest, Sodomy, Buggery. 4. All Luxurious Eating and Drinking which tend to it. 5. All wanton gestures which may tempt to the sin.

Ephes. 4.
29.

Q. *What is Commanded?*

A. To keep our Bodies in Temperance, Soberness, and Chastity.

T
it. 2. 11

Q. *What*

Q. What is the Eighth Commandment ?

A. Thou shalt not Steal.

Q. What is here forbidden ?

A. 1. All close or open Theft. 2. All Circumventing, Cheating, and Oppression by reason of the want or Ignorance of those we deal with. 3. All false Weights and Measures whereby is stollen what would make them just. 1 Thes. 4
6.

Q. What is here required ?

A. 1. A just dealing in all things. 2. Contentment. 3. Labour in our Occupations. 4. A care to preserve our own and our Neighbours good.

Q. What is the Ninth Commandment ?

A. Thou shalt not bear false Witness against thy Neighbour.

Q. What is here forbidden ?

A. 1. All rash Oaths and Perjury. 2. Lying and Slandering. 3. Tale-bearing and Tale-hearing, whereof one hath the Devil in his Tongue, the other in his Ear. 4. All Subornation of others to be false Witnesses.

Q. What is Commanded ?

A. 1. A preserving our own and others Credit. 2. Speaking and Witnessing Truth.

Q. What is the Tenth Commandment ?

A. Thou shalt not Covet thy Neighbours House. Thou shalt not Covet thy

thy Neighbours Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

Q. Why is this Commandment set down, since it is implied in the other Nine?

A. 1. Left being only implied in them, Men might, through their Corruption, suppose they might entertain evil Thoughts and be guiltless.

Q. What is here forbidden?

A. 1. All evil Concupiscence and Lust. 2. All Envy at, or Covetousness of any thing that is our Neighbours.

Q. What is here Commanded?

A. 1. Diligence in our Callings. 2. Contentment with our Estate. 3. A suppression of our desires after other Mens Possessions.

And now let us put a period to the Decalogue with our Churches Prayer, Lord have Mercy upon us in the Pardon of our past sins: And incline our Hearts for the future to keep thy Laws.

SECT. IV.

Q. Is Man able to fulfil the Law of God?

A. No, not without Gods Grace assisting him. 1. Because since *Adams Fall* all Men have their Souls and Bodies depraved. 2. They have an averſeness from all

Rom. 3.
at large.

all good, and a proneness to all evil.

3. Have a corrupt Heart ready to betray them to the least Temptation. 4. Have Enemies to Engage with, too Powerful and Mighty therein. 5. The Nature of the Duties are Spiritual, and require more than a Natural Power to perform them.

Phil. 2.
13, 14.

Q. By what means may Man gain assistance from God to do his Will?

A. By diligent Faithful Prayer, which through Christ is prevalent, 1. To protect from all Troubles Temporal, Spiritual, Eternal, 2. To supply all wants of all good.

James 1.
5.
John 14.
13.

Q. What is the Rule for Prayer?

A. That which was made by our Lord and Saviour, and by him recommended to his Disciples and us.

Q. Rehearse the Lords Prayer.

A. Our Father, which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth as it is in Heaven. Give us this day our daily Bread, and forgive us our Trespases, as we forgive them that Trespas against us. And lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, and the Power, and the Glory for ever and ever. Amen.

Mat. 6. 9.
to 13.

Q. Is this a prescribed Form?

G

A. We

A. 1. We may use it so, Christs words
 Luke 11. being, When ye Pray, say, *Our Father, &c.*
 22. 2. We ought to Conform all our Prayers
 to it. When ye Pray say after this man-
 ner.

Q. *Are Forms of Prayer Lawful?*

A. Yes. 1. Christ gives a Plea for it in
 the Lords Prayer. 2. Unity of Petitions
 in a Congregation pleads for it. 3. If every
 one was left to his particular Addresses it
 would tend to Confusion in a Congrega-
 tion. 4. It is a great help to weak Chri-
 stians, who hereby are instructed what to
 Pray. 5. It may be better accompanied
 with Zeal than other Prayers, because its
 Petitions are known by the Praying Per-
 son, and may be suited with Affection.
 6. Men are more confined to the conceived
 Prayer, or extempore Prayer of any Per-
 son than to a Form of Prayer, because in
 a Form they know what will be Prayed
 for, and what Petitions will be used, and
 so know how to suit them, and what to
 say Amen to, when as in a conceived or
 extempore Prayer, the hearer knows not
 what to say Amen to, till the Petition be
 expressed, which probably may then be
 so erroneous or Blasphemous, as it ought
 not to be joyned with.

Q. *What are the parts of this Prayer?*

A. Three.

A. Three. 1. A Preface. 2. Its Petitions. 3. Its Conclusion.

Q. Which is its Preface?

A. Our Father, which art in Heaven.

Q. What is here Observable?

A. 1. That God alone is the Object of our Prayer, who is here set out to us by what may encourage our Address as a Father, who is willing, and as one Almighty in Heaven able to help us. 2. That the Persons Praying should be Publick Spirited, not Praying solely for themselves, but also for others: It is not My, but Our Father.

Q. Why is God only to be Prayed to?

A. 1. He only hears our Prayers. 2. Is only to be believed in. 3. He is only Omnipresent where ever we Pray. 4. He is only Omniscient to know our wants, and our sincerity. 5. He is only Omnipotent to grant all our desires. 6. Prayer is part of a Divine Worship, not to be given to any Creature. 7. To Pray to any Saint or Angel, supposeth them to be Omnipresent, Omniscient, and Omnipotent, and so makes them Gods. 8. God is ever ready to hear us, and our Saviour ever ready to intercede for us, Heb. 7. 25. 9. We know not who are Saints, and what their State and Condition is. 10. We need not Me-

*Ames.
Bell.
Eneruat.
Tom. 2.
Cap. 3.*

*B. Tay-
lors
disswa-
sive.
l. 2. sect. 9.
Hom. of
Engl. on
Prayer.*

A. Bish.
Usher
against
Jesuit.
p. 42.

diators to God as we do here to Princes, God and Christ invite us to come. 11. Prayer to Saints was an Error of *Celsus*, and derided by Heathens.

Q. *What Encouragements doth Gods being our Father, give us to Pray?*

Rom. 8.
32.

A. 1. It assures us that God is willing to help and supply us. 2. That as Children we may safely go to God our Father for Supplies. 3. It is a great Comfort against the Infirmities attending our best Duties, that we Pray not to a Critical Observer of our Words, who may mark what is done amiss, but to a Merciful Father, who kindly accepts of his Childrens Endeavours.

Q. *What doth Gods being in Heaven denote?*

A. 1. His Power. 2. His Majesty.

Q. *Why is Gods Power considerable in our Prayers?*

James 4.
3.
Prov. 1.
16.

A. 1. Because we cannot ask more than God can give us, *Natural Parents may be willing, but cannot often help their Children. But our Father both will and can.* 2. To teach us if we have not what we desire, it is not for want of Power in God, but either, 1. Because we sinned in asking what was sinful. Or, 2. What was not convenient. Or, 3. We desired it for bad ends. Or, 4. To try our Affections in Prayer. Or, 5. To re-mind us of our often

often denying Gods calls to Holiness.

Q. What doth Gods Majesty in Heaven teach us?

A. 1. The Glory of our Father, A God in Heaven. 2. His Condescension in admitting us on Earth, to have a Communion with him. 3. The great Priviledges Prayer admits us to, which is to speak to the great God, and is the greatest Honour Creatures can enjoy. 4. The great Honour of Christians who are Children of such a Father. 5. To have a due Reverence for God, and to be Humble in Prayer. 6. To come with suitable Affections, Love to God, and desire for what we pray. 7. Earnestness in Prayer, God loves Importunity, and useth much to us.

Dr. Say-
well,
Orig.
Plots,
pag. 427.

Mat. 15.
Rev. 3.
20.

Q. What learn you from the Persons Praying, expressed in the Plural Number, Our Father?

A. 1. That there is a Communion of Saints one Praying for another. 2. That we, as of that Number, ought to Pray for others as well as our selves.

Q. Are we Obliged to Pray one for another?

A. 1. Precepts to it enforce it. 2. The Practice of Christ and his Apostles invite to it. 3. Others Pray for you. 4. Sin equally damning to all. 5. All want Pardon and Grace. 6. All have the same Enemies

without, and the same Corruptions within. 7. All have the same God to hear, the same Christ to intercede for them, and the same Holy Ghost to assist them, and the same Promises to encourage them. 8. This is an Act of Love, which the poorest may shew each other in.

Q. How many Petitions are there in the Lords Prayer?

A. Six. The three first respecting chiefly Gods Glory. The three last our Good especially.

Q. What is the first Petition?

A. Hallowed be thy Name.

Q. What is meant by Name here?

A. Gods Name, Titles, Attributes, and Ordinances, any thing whereby he is pleased to make known himself to us.

Q. What is meant by its being Hallowed?

A. 1. Our having a suitable Esteem and Reverence for them. *2.* A speaking Honourably and Reverently of them. *3.* A Vindicating them, and an endeavouring they may be Hallowed by others also.

Q. What then do we Pray for in this Petition?

A. That our Lord God, our Heavenly Father would send his Grace unto me, and unto all People, that we may duly esteem of, speak of, and Act suitably to those ways whereby

whereby God is pleased to make known himself to us by. *And thus, what God Commands in the Third Command, we Pray we may be enabled to perform in this Petition.*

Q. What is the Second Petition?

A. Thy Kingdom come.

Q. What is desired herein?

A. That Gods two-fold Kingdom of Grace in this, and Glory in another World may hasten as to us; and it implies these requests. 1. That God would be pleased in order to the bringing Jew and Gentile, all the World to his Kingdom of Grace, to make known the Gospel and means of Grace in all Parts, and to make them Efficacious, or else by some other dispensation to bring them to the true and saving knowledge of himself and his Christ. 2. I here Pray, that I and all who enjoy Gods Ordinances may by Gods Spirit be Converted and Translated into his Kingdom. 3. That I and all his People may willingly Obey and Serve him as our King. 4. That his Kingdom of Glory may hasten, when all his and our Enemies shall be destroyed, our Sins, and Troubles have a Period, and our Souls and Bodies be Glorified.

Psal. 2.8.

*Med. lib.
4. p. 766,
767.*

Rev. 7.

Q. What then is the Sum of this Petition?

A. 1. I Pray, that the God of all Grace would by his Spirit and Word, or by other means Convert me and all his People, and

as our King would subdue in us all his and our Souls Enemies, our sinful Lusts, and enable us to pay him all due Obedience, and so prepare us all to meet him as King of Glory, which Kingdom of Glory I desire may hasten to end Gods dishonour, sinners impiety, the Godly's Troubles, and that God may be for ever Glorified in the Eternal Hallelujahs of his People.

Q. What is the Third Petition?

A. Thy will be done in Earth, as it is in Heaven.

Q. What is herein Considerable?

A. The Matter and Manner of the Petition.

Q. What is the Matter or Thing Prayed for?

A. 1. An Obedience to Gods will, that we may Serve and Obey him as we ought. 2. A submissive Contentedness under all Corrections and Dispensations of Poverty, Affliction, Persecution. We Pray his Will may be done, and ought not to murmur when it is done, though it please us not, as in Troubles, Afflictions, and Persecutions.

Q. What is the manner after which we Pray Gods Will may be done?

A. That it may be done on Earth as it is in Heaven.

Q. What doth that teach us?

A. 1. We Pray, it may be Obeyed by all. All in Heaven serve him. 2. That we might serve God not only so Universally

sally, but as sincerely, though it cannot be with that Perfection.

Q. What then is here Prayed for?

A. That the God our Father, King of Grace and Glory would so guide the Thoughts, Words, Actions of me and all others through the whole Earth, that we may all without Hypocrisie serve him in Soul and Body, and quietly rest contented in that state the All-wise God our Father hath placed us in.

Q. What is the First Petition concerning our selves especially, which is the Fourth in the Prayer?

A. Give us this Day our daily Bread.

Q. What is meant by Bread?

A. 1. Christ Jesus the Bread of Life.
2. Gods Word and Ordinances the Food of our Souls. 3. All Necessaries for our Comfortable Subsistence respecting our outward State, Life, Health, Food and Raiment convenient for us.

Q. Why do we Pray for Daily Bread?

A. 1. To teach us we cannot subsist one day without Gods Blessings. 2. To re-mind us of our daily dependance on God; so that we should not account what we enjoy (*) our gettings, but Gods Blessings. 3. To Oblige us to Pray daily, if Blessings be worth having, they are worth our asking for. 4. To

Acts 17.
28.

(*) *Dis-
son.
Hesiod.
opera. l. 1.
v. 318.*

Mat. 6.
25. to
the end.

4. To dissuade from an Anxious Carefulness for many days or a long time, we know not what a day may bring forth, and God is every day ready to grant what we every day want and pray for.

Q. Why are our Enjoyments asked as an Alms from God?

A. 1. To Humble us (who are apt to be Proud) by shewing us to be Beggars. 2. To teach us we deserve nothing at Gods hand, what we have God gives. 3. To engage our importunity in Prayer as Beggars, who knowing their wants, will scarce receive a denial where they know their wants may be supplied.

Q. What then is the Sum of this Petition?

A. I Pray that God would be pleased to send to me and to all People those things which be necessary both for their Souls and Bodies: And we and all his People owning our dependance on him, may daily seek our Relief from him.

Q. Which is the Fifth Petition, The Second concerning our selves?

A. **Forgive us our Trespases, as we forgive them that Trespas against us.**

Q. Why are Sins in some places called Debts?

A. 1. Because our Obedience is due to God, and not being paid, we are Debtors to God. 2. We Sinners as Debtors are exposed

exposed to the Censure of Gods Law.

Q. What is the importance of this Petition?

A. 1. An acknowledgment that we sin daily, and daily need ask Gods Pardon. 2. A begging of God to Pardon us. 3. A desiring God to Pardon our Offenders. 4. A desire to be forgiven by God, as we forgive those who Offend us.

Q. Doth not this lay a great Engagement on Christians to forgive each other?

A. Yes. 1. None can Offend us so much as our sins have Offended God. 2. If we forgive our Brothers small Offences, God will forgive our greater. 3. Unless we forgive our Brothers faults, God will not Pardon our Crimes. 4. He who Prays and forgives not his Brother, calls for a Curse on himself, and desires he might not be forgiven his sins.

Mat. 6. 14
15.
Mat. 18.
latter
end.

Q. Are we bound to Pray for Pardon of sins daily?

A. 1. Yes: Scriptures witness none are without sin. 2. It is confessed by all our Mouths that we are sinners. And have gone astray like lost Sheep. 3. Our very Prayers are sinful; we are too cold in our greatest heat, and our thoughts wander in our nearest Addresses to God. 4. Sin if not Pardoned is Damning. 5. We cannot expect a Pardon unless we Pray for it.

Hooker
on Halak.
1. 4.
Mornæus
de Relig.
cap. 16.
1 John
8, 9, 10.

Q. What

Q. What is the Sum of this Petition?

A. That the God of all Mercies would through the Merits and Mediation of Jesus Christ, through whom he is my Father, forgive me my sins when ever Acted, and however aggravated; and that he would encline my Heart to a free pardoning and forgiveness of those who Offend me.

Q. What is the Sixth Petition, the last and third concerning us?

A. **Lead us not into Temptation, but deliver us from Evil.**

Q. What is meant by Temptation?

A. 1. Temptation by Satan to any sin.
2. Temptation from God as Tryals of our Graces.

James 1.
5.

Q. What is meant by Gods leading us into Temptation?

A. 1. By permitting what he may be pleased to hinder, Satans tempting.
2. To leave us in the Temptation, so as to sin; or under Affliction, so that we sin against him.

Q. What then is Prayed for here in this part of the Petition?

A. 1. That Almighty God our Father would preserve us and all his People from our Ghostly Enemies as far as he seeth good for us, and that however God please to suffer us to be Tempted, that he would be pleased to preserve us from sinning by yielding

1 Cor. 10
13.

yielding to the Temptation, and would give us his Grace which may enable us to put Satan to flight, and may deliver us from the Temptation. 2. That in all Afflictions from his Hand, or for his Cause and Sake, he would not leave us to our selves, but that he would Mercifully support us under them, and in his due time deliver us out of them. Isa. 41.
10, 11.

Q. What is the other part of the Petition?

A. Deliver us from Evil.

Q. What is the Evil here prayed to be delivered from?

A. 1. The Evil one Satan, as Tempter and Accuser, who is the Author of all Evil. 2. The evil of Sin, and its Consequents, Damnation. 3. The evil of Afflictions so far as God seeth good for us.

Q. The Preface and Petitions of the Lords Prayer being considered, what remains?

A. The Conclusion, in these words, For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

Q. Is this a part of the Prayer?

A. 1. One Evangelist Records it so from our Saviours Mouth. 2. It may fitly be added to denote Gods ability to help us, and to evidence our Faith that he can grant our desires.

Mat. 6.
13.
Leigh's
Body of
Divinity,
p. 85.

Q. What

Q. What is meant by Thine is the Kingdom?

A. 1. An ascribing all Sovereignty over us to him, who as he may, so he can introduce his Kingdom into our Hearts, and engage us as his Servants to Obey him. *2.* It is acknowledgment of our being his Subjects, and a Relinquishing our selves to the Obedience of him.

Q. What is meant by thine is the Power?

A. That we believe God is able to grant the supplies we desire, and to Protect us from the dangers from which we pray to be delivered.

Q. What is meant by thine is the Glory?

A. 1. An ascribing all Honour and Glory to him of all the Gifts, Graces, Deliverances, Blessings we enjoy, and do daily receive. *2.* A belief that since the Glory we desire hereafter, is his, we need the less doubt our desires after it shall be granted, and we with our Father of Mercies and God of Glory be Happy.

Q. What is meant by that Eternity ascribed to God in the Words, For ever and ever?

A. 1. That God is, what he was and will be, what he is, for ever, without any variableness or shadow of changing. *2.* That all Kingdoms, Power, Glory, that all Creatures have, do, or shall enjoy, are derived

derived from him, centred in him, and are to be ascribed to him. 3. That at all times in every Age we have encouragement to Pray, he continues for ever. A God who hath Kingdom, Power, Glory.

Q. What is meant by the word Amen?

A. It is either, 1. An assent that I believe these things to be so. Or, 2. A earnest desire they may be so: Wherefore I say **Amen**, So be it.

Q. Is this a Perfect Pattern or Form of Prayer?

A. Yes. 1. Christ our Saviour its Author prescribes it as such. 2. It contains all Honour due to God, and Petitions for all good to us. 3. It contains all parts of Prayer, as Confession of Sins, begging Pardon for Sin, and deliverance from Evil. Petition for all good, Intercession for others in all its Petitions. Gives us, and forgives us. And Thanksgiving in its Conclusion, ascribing all Honour, &c. to God.

Q. What are the Properties of a Christian Prayer?

A. 1. To pray for Spiritual and Eternal Mercies chiefly, and for good ends. 2. To pray for Temporal Blessings with submission to Gods will. 3. They must be fervent, not idle. 2. With Humility. God is Holy, we Sinners. 3. In Faith, he is able and willing to grant our desires. 4. Sincerely

Rev. 1.
8.

Walter
Brute in
Fox Acts
vol. 1.
p. 649.
B. Wil-
kins of
Prayer.
Bowles
de cura
pastorali,
lib. 2.
p. 193.
cap. 6.

James 5. 16. cerely without Hypocrisie. 5. In Love to our Brethren. 6. Importunate and constant without fainting.

Q. What are the kinds of Prayer?

A. Private in our Closets or Families, or Publick in the Church.

Q. What Reasons are there for Private Prayer?

A. 1. Christs frequent Example. 2. We have private sins, which we are ashamed particularly to Confess in publick, and private wants which we are unwilling to discover, both which we may in private make known to God without upbraiding. 3. Its neglect is a sign of Spiritual danger and death. 4. Its Practice a sign of a Christian.

*B. Tay-
lors Holy
Living,*

p. 298.

*Hookers
Polity.*

l. b. 5.

sest. 23.

Mat. 6. 6.

Acts 9.

11.

The Natural Child, if active, crys, and the Child of God Prays, Acts 9. 11. 1 Cor. 1. 1.

5. This will Evidence our sincerity, Publick Prayers may be to gain Opinion of Holiness to us, or Applause of others. Private will manifest our uprightness. 6. God takes Cognizance of them, and will hear them, and grant their Petitions.

Q. Why ought we to Pray with our Families?

A. 1. Our Children have God for their Father, and our Servants have him for their Master, and both are bound to Serve him. 2. Christ and his Family, his Apostles, often Prayed together. 3. Our Family hath the same

same Enemies to be delivered from; need the same Pardon, the like Blessings, and are in equal danger with our selves, and have the same Promises of and Right to Blessings as we. 4. Else we cannot expect a Blessing on the Labours of our Family. 5. We meet together in all Natural Actions, as eating, drinking, sleeping, let us pray together. 6. We work together in all Worldly Employ, let us pray together for a better World. 7. Yea, we sin together too often, let us pray together for Pardon. Then, 8. The threats against Prayerless Families may awaken to it. Jer. 10. 9. The sad Appearance such may expect ^{25.} to have at the Throne of Gods Justice who never or seldom meet together before God at the Foot-stool of his Mercy-Seat by Prayer. 10. The great Advantages that Family Prayer hath attending it.

Q. What Reasons are there for more Publick Prayers, as in a Church or Congregation?

A. 1. Hereby God is more Glorified, every one and all of them owning their dependance on him, and expectance of Mercies from him. 2. Publick wants in the Nation, or Publick Calamities on it call for Publick Prayers to remove the one, and to gain supplies for the other. 3. We all add to the sins of the Nation where we

H

Live,

Joel 2.
13, 15.

Live, and should all joyn in Prayers for its Pardon; and as we all partake of Publick Mercies, so we should every one return Thanks. 4. Publick Prayers are most prevalent. 5. It is the Practice of all Nations to invoke or pray to God, especially in their Adversity, however God is slighted by them in Prosperity.

Q. What is yet remaining of the Catechism?

A. The Doctrine of Sacraments.

Q. Why is that considered in the Catechism?

A. 1. It is a great part of Religion. 2. That we might not only be acquainted with our Duty to God, but also of what we receive from God. 3. That the Catechism might be a compleat Compendium of Divinity.

Q. How many Sacraments hath Christ Ordained in his Church?

A. Two only as generally necessary to Salvation, that is to say, Baptism and the Supper of the Lord.

Q. Why is there but two Sacraments?

A. 1. To Correspond with the two under the Law, Circumcision and the Pass-over. 2. The other pretended Sacraments are not so properly, nor as such are they appointed by Gods Word.

Q. How

Q. *How are these Sacraments said to be absolutely necessary to Salvation?*

A. 1. They are not so absolutely necessary, as that Persons not receiving them (where through Persecution they cannot, or where they being not rightly administered, they dare not receive them) shall fail of Salvation; God dispensed with the *Israelites* breach of Circumcision in the Wilderness, though it was strictly Com-
manded. 2. They are necessary as means to be used, being Seals of the Covenant of Grace, applying Gods Grace to every one receiving them aright. 3. They are thus far absolutely necessary in an Established Church, that they who slight them, or wilfully neglect their receiving them, may dread their being cut off from Gods People.
Leighs body of Divinity, p. 910.
Gen. 17.
Josh. 5.
45.
Hookers Polity, lib. 5.
sect. 60,
61.
Gen. 17.
14.

Q. *What mean you by this word Sacrament?*

A. I mean an outward and visible sign of an inward and Spiritual Grace given unto us, Ordained by Christ himself, as a means whereby we receive the same and as a Pledge to assure us thereof.

Q. *What is included in this Answer?*

H 2

A. 1. That

Sir Chr. Wyvel's Triple Crown examined
p. 43, 44, 45.
Homil. of Engl. on Sac.
Calvin Instit. lib. 4. Cap. 19. Sect. 34.
Calvin Instit. Lib. 4. Cap. 19. Sect. 5, 6, 20.
Homil. of Engl. on Sac.
Ames. Bel. Enerv. Tom. 3. Lib. 7. Cap. 1.
Sr. Christopher Wyvel's Triple Crown examined
p. 43, 44.

A. 1. That in a Sacrament there must be an outward sign visible, subject to our Senses, and so Absolution and Confession must fall and be no Sacraments. 2. This outward sign must be signifying of an inward and Spiritual Grace. Thus Matrimony is no Sacrament, it is common to Infidels, and by our Adversaries is forbidden to their Priests, which if a Sacrament is very absurd. 3. To make a Sacrament there must be also a giving and ordaining the outward sign by Christ himself, and thus extreame Unction and Confirmation are no Sacraments. 4. It must be a suitable means to convey the inward Grace and Pardon, and so Sacraments must not only be signs of, but means and instruments to convey. And thus Orders no Sacrament, for it hath no outward sign prescribed by Christ, nor promise of Pardon made to it. 5. It must be as a Seal and Pledge to assure us of that inward Grace. Thus those Popish Sacraments which have no Authority of Christ Ordaining them, no visible sign representing, nor any promise of Grace made to them cannot be Seals of Grace and Pardon to us. And so according to the definition of a Sacrament, they must fall. *Nor can we suppose that Christ did Ordain one Sacrament only for the Laity, as Matrimony. A Second for the Clergy, as Orders.*

Orders. A Third for the Catechised only, as Confirmation. A Fourth only for the Sick, as extream Unction. And a Fifth only for the Lapsed, as Penance. These are without ground from Scriptures, Ancient Creed, Council, Fathers, and were first devised by Peter Lombard, first Decreed by Pope Eugenius the Fourth, first Confirmed in the Provincial Council of Senes, and after in the Council of Trent.

B. Bramhall cited in Leighs Body of Divinity, p. 913, 914.

Q. Whence is the name of Sacrament borrowed?

*A. 1. Some say it is brought into this Sacred use from an use among the Romans, who called that Oath *Sacramentum*, which each Souldier took to be true to his General, and to live and dye with him; and it may well represent the Engagement we take on us in the Sacraments, to be Christs Faithful and Constant Souldiers and Servants to our Lives end. 2. Others say, the word Sacrament is used to denote how the Ordinances should be received, *Sacramente*, with an Holy mind.*

Dr. Arrow-smiths Tac. Sac. Lib. 1. Cap. 5. sect. 1. Book of Common Prayer in Pub. Baptism.

Q. How many parts are there in a Sacrament?

A. Two: The outward and visible sign and the inward and visible Grace. By the sign God condescends to make known to us by things we can understand, what through our Ignorance we cannot apprehend.

Calvin. Instit. lib. 4. cap. 1. sect. 6.

An Exposition of

Q. What is the outward visible sign, or Form in Baptism?

A. Water, wherein the Person is Baptized in the Name of the Father, Son, and Holy Ghost.

Q. What is here Observable?

*Book of
Common
Prayer,
Order for
Baptism
of Riper
Years.*

A. 1. The Element and outward sign by which Baptism is Administred, Water. 2. The Subject of Baptism in the Word Person, which denotes either those adult Persons, who being newly Converted from Heathenism or Judaism, or those who have been brought up by Parents of the Christian Profession unbaptized, or else the Children of the Professors of Christianity with our selves. 3. Here is the manner of performing it, in the word Baptize, which admits of either dipping or sprinkling, and our Church allows either. Nor can the Anabaptists (who call for expresse Texts from us) give us one for their dipping. 4. Here is the Form of Baptism, in the Name of the Father, Son, and Holy Ghost, according to Christs Commission, *Mat.* 28. 19. And here the Anabaptists are to blame, in granting a permission to their Parry to be Baptized in the Name of Christ alone.

*Their Ar-
ticles gi-
ven to
R. C. 2.
1660.
And re-
printed
in Gran-
ram's
Works.*

Q. What is the inward and Spiritual Grace?

A. A Death unto Sin, and a new Birth unto Righteousness; for being by

by Nature Born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.

Q. What is Considerable in this Answer?

A. 1. Here is a Death unto Sin signified by our being Buried with Christ in Baptism, Water being therein poured on us, as Dust is on our Bodies when Buried; and this teacheth us to put off the Old Man, the Body of Sin. 2. Here is in Baptism represented our filthiness by sin, we need washing from its filth, and a Pardon of its guilt, being by Nature defiled Creatures, and Children of wrath. 3. Here are the Priviledges the Christian enjoys by Baptism. Of a Sinner he is cleansed, and of a Child of Wrath made a Child of Grace. 4. Here is that effect Baptism should have on us, it should make us not to sin, but to dye to it, and as Children of Grace to live to Christ the Life of Righteousness.

Rom. 6.
3, 4.

Ephes. 2.
2, 3.
1 Pet. 2,
21, 22.

Q. What is required of Persons to be Baptized?

A. Repentance, whereby they forsake Sin; and Faith, whereby they Believe the Promises of Gods made to them in that Sacrament.

Q. What is Considerable in this Answer?

A. 1. That in the first Planting of the Gospel and Practice of Baptism when the World was either Jews or Gentiles, with-

*Order for
Baptism
of those
of Riper
Years.*

our Faith in Christ; it was necessary Repentance should be acted for their past sins, and a Faith in Christ professed by the Converts, before they were by Baptism received as visible Members of Christs Church. And so it is our Churches Practice towards any Converted from Judaism or Gentilism, or brought up by their Parents unbaptized. That such should give an Account of their Faith before they be Baptized. 2. That the Children of Pagans and Jews Converted, and the Children of Professing Christians may be Baptized as well as the Child with the Profelyted Parent under the Law was Circumcised. Yea, the Children of Pagans or Jews brought by Christians, who as Spiritual Parents to them will engage their Endeavours to bring up those Children in the Fear of God, and Practice of Christianity, may doubtless be Baptized and received into Christs Church.

Q. Why are Infants Baptized, when by Reason of their tender Age they cannot perform them, that is, cannot act Faith and Repentance?

A. They Promise them both by their Sureties, which when they come to Age themselves, they are bound to perform.

Q. What Reasons are there given for Infant Baptism?

A. 1. They

A. 1. They have in and by their Sureties or God-fathers and God-mothers promised the performance of them both, and that Lawfully. 2. They are Obligated to perform that promise when they grow up.

Q. What other Reasons have you for Infant Baptism?

A. 1. In the first Ordaining of Circumcision, Old *Abraham*, the Youth *Ishmael*, and Child *Isaac* were Circumcised, and after that, all the Children of the Profelytes together with their Parents. And so in the Institution of Baptism the Aged and adult Converts were Baptized, and then their Children, and the Children of all who are Converted to the Christian Faith have the same Right to Baptism, *Gen. 17. Acts 2.39. 1 Cor. 7.14.* 2. Our Priviledges since Christ are as great as the Jews had before Christ. 3. Their Children were Circumcised, and ours are as capable of Baptism as theirs were of Circumcision. 4. That Covenant of which Circumcision was a Seal, was a Covenant of Grace through Christ not yet repealed: And in that Covenant Children had a Right to be engaged, and God calls them to enter into Covenant with him. Not is there any Syllable against their being in Covenant with God through Christ in all the New Testament. They then are still

See about God-fathers.

See Dr. Hammond's 6 Principles, and his Cat. p. 388. B. Ushers body of Divinity, p. 518. Harmony of Confes. Confes. Helvetia. Belgia. Bohem. Saxony.

Deut. 29. 10, 11. Dr. Patricks Aqua Genitalis.

still in it, and have Right to the Seal of it, which now is Baptism. 5. They have an exprefs Right to the Promises of this Covenant, *Acts 2. 39.* 6. They are Members of Christ, Disciples of Christ, and Heirs of the Kingdom of Heaven through Christ, and so have Right to the Blessings of the Covenant, and therefore cannot reasonably be denied the Seal of it. *And if it be said that the words (of such) refer to Persons who are like them in Innocency, &c. It may be Answered, That, 1. [Of such] must respect the Persons of Children, who are by our Adversaries generally granted to be Heirs of Eternal Glory. 2. If God will give a Kingdom to them who are like Children, much more to Children whom they are like. 7. They are included in the Commission of Christ for Baptism, Mat. 28. 19. They are part of all Nations. And as the Jews taught the Gentiles, and on their Confession of their Faith, received them by Circumcision. So Christ the *Messias* to the Jews, as well as Light to the Gentiles, Orders his Disciples to Disciple all Nations by Preaching the Gospel to them, *Mark 16. 16.* and by Baptizing them who were Converted, to manifest their receiving to be Christs Disciples. And as the Jews taught the Circumcised Proselytes farther in their Law, so Christ orders the Disciple and Baptized Convert*

Leigh's
body p.

922.

Mat. 19.

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Mar. 10.

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Convert to be further taught in his Gospel. *the Jews first taught the Gentile Parent, and then Circumcised him and his Children, but when the Children were first Circumcised and then taught; and thus the Apostles taught the Jews, and then Baptized them and their households forthwith, where is no mention of any ones confessing that Faith the Apostles taught, or of their Teaching any but the Master, Lydia, and the Master or Mistress of that Family.* 8. Christ calls Children to come unto him, which word is as it were to become Christs Profelyte: Now, no way can Children come to Christ visibly but by Baptism. 9. It is more safe to admit a Child to Baptism whom God accounts capable of engaging in Covenant with him, and whom Christ owns as his Disciple, and which cannot deceive us than to Baptize an adult Person, who for sinister ends may make a great Profession, and yet deceive us. And if the judgment of Charity must be allowed, then we have no Reason to think hardly on Children, to whom God and Christ makes such Promises. 10. They may have Faith in Seed and Habit as they have Reason. And Christ accounts them as Believers, several have been Sanctified from the Womb, and those whom they deny Baptism to may have received the Holy Ghost, and how dare Man make him-

Acts 16.

15, 31.

Walkers

Modest

Plea.

Cap. 4.

ἐλθόντες

πρὸς.

Mat. 18.

6.

Jer. 1. 4, himself Judge of these things? And for
 5. those Children which Christ calls Believers,
 Luke 1. they in that place, and in its parallel places
 15. are expressed in all Tongues to be such
 Children, little Children, Infants, as could
 not come, but were brought to Christ, and
 such as Christ took up in his Arms. 11. Con-
 firmation and Laying on of Hands in the
 Mat. 19. Order of Ordinances presupposeth Bap-
 13. tism, and by our Adversaries is Practised
 after it. And yet Christ laid his Hands on
 Children and Blessed them, and was very
 angry with those who would have hindred
 their coming. *It seems to be between Christ
 and his Apostles as between greater and infe-
 rior Ministers. Christ Baptized none, but
 his Apostles Baptized, and he Confirmed.* 12. It
 was the constant Practice of the Church of
 Christ in all Ages. 13. Christ mentions it
 not in the New Testament because it was
 so fully known in the Old, that Children
 were within the Covenant, and admitted
 to the Seal of it. That Baptizing them is
 not a receiving them as Foreigners into the
 Church of Christ, but a more Solemn ma-
 nifesting them to be so, and a witnessing
 they are Members of Christ who belonged
 to the Body of his Church before, *Ephes. 2.*
12, 13. Heb. 8. 6. There needed no new Com-
mand to promote an old Practice, which unless
continued, I see no great inducement can be
offered

Mr. Wal-
 kers Mo-
 dest Plea,
 Cap. 26,
 27, 28.
 Calvin.
 Institut.
 lib. 4.
 cap. 15.
 Sect. 22.

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red to perswade a Jew to become Christian. Wills
ne of their Priviledges are infringed, but against
s enlarged; the Covenant is unrepealed, Danvers,
d Baptism larger than Circumcision, as in- Second
ding Females as well as Males, as capable p. 36.

jects of it. 14. The Error of the Ana-
ptists hath these ill consequences. 1. It
rows all the World into Heathenism
ain. 2. Makes a Church ever gather-
g, never gathered. 3. Makes Children 1 Cor. 7.
Turks and Jews equally happy as ours. 14.

States our Children in the visible Syna-
gue of Satan by excluding them the vi-
ble Church of Christ. 5. Gives Parents
all hopes of their Salvation by disown-
g them for Members of Christs Church, Mark 16.
and not esteeming them Believers. 6. It 16.
ay expose to the breach of the sixth and Baxters
venth Commandments. Infant
Church-

Q. *Why was the Sacrament of the Lords*
upper Ordained? memb.

A. For the continual Remembrance
nd the Sacrifice of the Death of Christ,
nd the Benefits we receive thereby.

Q. *What things are Considerable in this*
Answer?

A. 1. That Christ Offered himself a Sa-
cifice to God for Mans sins, Heb. 5. and 9
hap. 2. By the Death and Sacrifice of
Christ we receive great Benefits. 1. Par-
on of Sin. 2. Peace with God. 3. A-
doption.

deption. 4. Gift of Holy Ghost. 5. Graces. 6. Glory. 3. That these Benefits and this Death of Christ ought to be remembered.

Mat. 26.
1 Cor. 11
24.

Q. How is the Sacrament a Commemoration of Christs Death?

A. 1. The Bread and Wine set apart for the Use of the Sacrament denotes Christs separation for the Work of our Redemption, the Breads breaking, Christs Crucifying; its eating, our receiving Christ, and our Union with him. 2. The Wine shews Christs Blood distinct from his Body, as shed for us. The pouring out the Wine shews the shedding his Blood, and our drinking it, our applying Christs Blood to cleanse us from sin.

Q. Why is Christs Death called a Sacrifice?

A. 1. It was Typified by all the Sacrifices under the Law. 2. Christ Offered himself a Sacrifice for us.

Q. Why is it not yet counted a Sacrifice?

A. 1. Christ is not again Offered. 2. Christ is not ours, nor in our power to Offer. 3. His Offering himself once for all is sufficient.

Heb. 9.
25, 26.

Q. What are the outward parts of the Lords Supper?

A. Bread and Wine, which the Lord hath Commanded to be Received.

Q. Is

Q. Is not the Bread in the Sacrament turned into Christs Body after the words of Consecration, since Christ said, This is my Body?

A. No. 1. Sacraments are spoken in a Figurative sense. Circumcision is called the Covenant, and the Paschal Lamb the Passover, which were but signs of the Covenant: And so this is my Body, signifieth this is the sign of my Body; and our Adversaries grant a Figurative Speech in the use of the Cup, where it is said, This Cup is the New Testament in my Blood, of which the Blood of Christ signified by the Wine was a Seal. 2. Transubstantiation against all our Senses. We see, feel, smell, taste Bread. 3. Then is there no Sacrament because the Sign is destroyed. 4. Its Institution is in Remembrance of Christ, which implies his Absence. 5. It destroys Christs Humanity, which cannot be in many places at once. 6. It exposeth Christs Body to Rude Accidents, our eating him, Mice destroying him, its moulding and corrupting against, *Psal. 16. 10.* 7. Then the Infidels eating the Bread shall be saved, for all eating Christ shall. 8. Their Pleas from *John 6.* unsound, Christ spoke there Spiritually, nor indeed was the Sacrament then Instituted, but some time after, a little before his Death. 9. Either Christ is in the Sacrament,

or

Gen. 17.

10.

Exod. 12

Funeral

of Majs.

Brevint

against

Majs.

P. 57.

or he is not: If in it, they Act horrid things, to tear Christs Body with their Teeth; and if he be not there, they Act gross Idolatry in Worshipping a piece of Bread; it is a madness to eat our God, or adore what we eat in the Heathens account. (16)
10. It was Confirmed but in the Year 1215. after Christ.

Q. May not the Cup of Wine be forbidden?

A. 1. No. This Error succeeded the former, for if Christs Body be in the Bread his Blood is there also, and therefore our Adversaries deny the distinct Administration of it. But, *2.* Against the Command and Practice of Christ and his Apostles, 1 Cor. 11. 24. Mat. 26. *3.* Pope *Gelasius* Decreed this Act to be Sacrilegious, and he was as Infallible as his Successors, if one be Infallible for them, another is so against them. *4.* No Ancient Council, Father, or Example of Primitive Church was for it, saith the same *Gelasius*. *5.* It was Decreed about 1415 after Christ in the Council of *Constance*.

Q. What is the inward part or thing signified?

A. The Body and Blood of Christ, which are verily and indeed taken and received of the Faithful in the Lords Supper.

Q. What

Ames.
Bell.
Enervat.
Tom. 3.
Lib. 4.
Cap. 7.
Fox Act.
Vol. 2.
pag. 460.
A. Bishop
Uthers
Answer
to Jesuit.
pag. 3.
B. Tay-
lors dis-
swasive,
Cap. 1.
Secl. 6.

Q *What is here Observable?*

A. 1. That the Body and Blood of Christ are Offered in the Sacrament to be received by the Communicants. 2. That the true faithful Communicant doth receive them and their Benefits. 3. His receiving them is by Faith, Spiritually applying them to his Soul.

Q. *What are the Benefits we are made Partakers of hereby?*

A. The strengthening and refreshing of our Souls and Bodies by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

Q. *What is herein Considerable?*

A. 1. That as Bread and Wine are great strengtheners and refreshers of our Bodies, so doth Christs Body and Blood with the Benefits thence flowing to the Worthy Receiver, much strengthen and refresh our Souls in the sense of the Pardon of our sins, of our Peace with God, comforts of the Holy Ghost, Grace against sin, our sense of Gods Love, Union with him, and Right to Glory.

*Dr. Patricks
Mensa
Mystica,
p. 382.*

Q. *What is required of Persons who come to the Lords Supper?*

A. To Examine themselves whether they Repent them truly of their former sins, steadfastly purposing to lead a new Life, have a lively Faith in
1 God

Gods Mercy through Christ, with a Thankful Remembrance of Christs Death, and be in Charity with all Men.

Q. What is Considerable in this Answer?

A. 1. The Duties of a Communicant before he Receives, as, 1. Examination of himself, of his Sins, and truth of Repentance. 2. Repentance of sins past. 3. Resolution of Amendment. 2. The Duties of a Communicant at his Receiving. 1. A Lively Faith Acted on Christs Merits, and Gods Love to see him able and willing to save us. 2. True Thankfulness to him who so Loved us. 3. A suitable Remembrance of Christ with sorrow for sin, desires after a Living to him, earnest Thirst and Longing after Benefits of his Death. 3. The Duties of a Communicant after Receiving. The Practice of all these Duties in our Lives, in the Practice of our steadfast Resolution of Amendment; so that we may not Act the sins again we Repented of, but may daily by Faith so derive Grace from Christ, that we may live the life of Faith in so remembering Christs Death for sin as to dye to sin, and so Thankful for our Redemption, as to live to the Honour of our Redeemer, and as to God, so to Man, to act all duties that Love may oblige us to.

And

And now the God of all Power and Grace ;
who brought our Lord Jesus Christ from the
Grave, raise us from the Death of Sin to the
Life of Righteousness, and so enable us to
believe aright, to Obey so sincerely, to Pray
so Christianly, and partake of the Sacraments
so suitably, that we may be here Christs Faith-
ful Souldiers and Servants, and hereafter his
Glorified Saints. Amen.

I now hasten with as much brevity as I
can to cite those Heathens Sayings, whereby
the severall parts in this Treatise referring to
the Heathens by a Figure in such a mark ()
are Answered, and to shew what Morality
they enjoyned, the Practice of which must
shame the remissness of us Christians.

I have only made references in some,
lest the Appendix might exceed its propor-
tion to the Book, but if these serve and
please, I may more largely afterwards
Treat of them.

(1.) There is a God by the Testimony of the Heathen.

OMnibus innatum est, & in animo quasi insculptum Deos esse — Esse Deos ita perspicuum est ut id qui neget, vix eum sana mentis existimem. Balbus in Lib. 2. de natura Deorum apud Ciceron. — Qui est tam vecors, qui aut cum suspexerit in Cælum, Deos esse non sentiat? Cicer. Orat. de Aruspici. responsi. — Quæ est enim Gens? Aut quod genus hominum? Quod non habet, sine doctrina anticipationem quandam Deorum? Epicurus in lib. 1. Ciceron. de natura Deorum — Et Paulo post hæc habet; Cum non instituto aliquo, aut more, aut lege, sit opinio constituta: Maneatque ad unum omnium firma consensus, intelligi necesse est esse Deos: quoniam insitas eorum, vel potius innatas cogitationes habemus. De quo autem omnium Natura consentit; id verum esse necesse est: Esse igitur Deos confitendum est.

Si aliquid est quod Homo efficere non possit, cui id efficit melior est homine, Homo autem hac quæ in mundo sunt efficere non potest: Qui potuit igitur præstat homini, Homini autem præstare quis possit nisi Deus. Chrysippus apud Ciceron. lib. 3. de Nat. Deor.

In hominibus nulla gens est neque tam immanueta, neque tam fera: quæ non, etiam si ignoret

ignoret qualem habere Deum deceat, tamen habendum sciat. Cicero. lib. 1. de Legibus.

Nulla gens tam fera, nemo omnium tam sit immanis, cujus mentem non imbuerit Deorum opinio: — Omnes esse vim & naturam Divinam arbitrantur, nec vero illud collocutio hominum, aut consensus efficit: non institutis opinio confirmata, non legibus. Omni autem in re consensus omnium Gentium Lex natura putanda est. Cicero Tuscul. Quæst. Lib. 1.

(2.) As they Witness the Being of a Deity, so they ascribe to him Mans Creation.

*Sanctius his animal mentisque capacius Alte
Deerat adhuc, & quod dominari in cætera
possit;*

*Natus Homo est, sive hunc Divino semine fecit
Ille Opifex rerum, * mundi melioris origo
Sive recens tellus seductaque nuper ab alto
Ethere, cognati retinebat semina Cæli
Quam satus Iapeto mistam fluvialibus undis
Pinxit in Effigiem moderantum cuncta
Deorum.*

* Huic
simile
occurrit
Virgilii
Ænead.

6. —
illis Cæ-
lestis
Origo.

*Præque cum spectant animalia cætera ter-
ram*

*Os Homini sublime dedit, Cælumque videre
Jussit, & erectos ad sydera tollere vultus.
Ovid. Met. Lib. 1.*

*Animum ipsum, mentemque hominis, ra-
tionem, consilium, prudentiam, qui non Di-*

vina cura perfecta esse perspicit, is his ipsis rebus mihi videtur carere. Cicero lib. 2. de nat. Deorum.

Animal hoc providum, sagax, multiplex, acutum, memor, plenum rationis & consilii quem vocamus Hominem praeclara quadam conditione generatus est a summo Deo. Cicero lib. 1. de Legibus. Ubi plura.

Πνῦμα ὃ ἐστὶ θεὸς χεῖναις θνῦταιν ἔχειν
 ἔρμα ὃ ἐν γαίᾳ ἐξέρχεται — Phocil. v. 102.
 — Θεῶν γὰρ ὃ ἐστὶ βροτοῖσιν. Pythag. v. 63.

(3.) The Heathen not ignorant of the Souls Spirituality and Immortality.

Humanus animus decerptus ex mente Divina, cum alio nullo, nisi cum ipso Deo, hoc fas sit dictu, comparari potest. Cicero lib. 5. Tusc. Quæst.

C. Cæsar compluribus parricidarum violentus mucronibus, inter ipsum illud tempus, quo Divinus Spiritus mortali discernebatur a corpore — manu utraque togam demisit, ut inferiori parte corporis testæ collaberetur. Valerius Max. lib. 4. cap. 5. num. 6.

Socratem dixisse fertur, Animos Hominum esse Divinos, iisque omne corpus excessisset redditum in Cælum patere, optimoque, iustissimoque cuique expeditissimum. Cicero. Amicit. in præfat.

Deus ortu & interitu antiquiorem genuit animum, eumque ut Dominum atque imperantem ob-
 diem

dienti præfecit corpori—— *Animum cum ille procreator mundi Deus ex sua mente & divinitate genuisset: tum omne quod erat concretum atq; corporeum substernebat animo.* Cicero de Univer.

In Animis nostris doctissimi illi veteres inesse quiddam cæleste & divinum putaverunt. Cicero lib. 2. de finibus.

Morte carent Anima, semperq; priore relicta Sede novis domibus vivunt, habitantq; receptæ. Cum volet illa dies quæ nil nisi corporis hujus fuit habet, incerti spatium mihi finiat ævi, Parte tamen meliore mei super alta perennis Astra ferar. Ovid in perorat. oper. ad finem Metam.

—*Divinæ particulam auræ.* Horat. Sermon. lib. 2. Sat. 2

Quod si in hoc erro quod animos hominum immortales esse credam, libenter erro, nec mihi hunc errorem quo delector, dum vivo, extorqueri volo. Cicero de senect.

Infra lunam nihil est, nisi mortale & caducum præter animos hominum Deorum munere datos.

—*Sic habeto te non esse mortalem, sed corpus hoc, fragile corpus animus sempiternus movet.* Cicero in Somn. Scip.

Anima origo non a terrenis, sed a Deo ideoque immortalis.

Animos posse eum corporibus excesserint in Cælum quasi in domicilium pervenire. Philo.

losophi quidam credunt. Cicero lib. i. Tusc.
Quæst.

Ψυχὰς γὰρ μιμνήσκον ἀνέμοι ἐν φθιμένοις.
Σῶμα γὰρ ἐν γαίῃς ἔχουσιν, καὶ παντὶς ἐστὶν αὐτῶν
Λυθυσσέμεν, ὅτις ἐστὶν αἷμα, αἷμα δ' ἀνα πνέοντα δίδωται.
Ψυχὴ δ' ἀθάνατος καὶ ἀγένητος ᾧ δὲ πάντες. Phetyl.
vers. 100, 102, 103. 110.

(4.) The Heathens had clear thoughts of
the checks of Conscience.

*Animus impurus, Diis hominibusq; infestus,
neq; vigiliis, neq; quietibus sedari poterat; ita
Conscientia mentem excitam vexabat.* Salust.
Bell. Catil. de Catilina.

*Nolite putare quemadmodum in fabulis sæpe-
numero videtis, eos qui aliquid impie scelerateq;
commiserint, agitari & perterreri furidarum
tædiæ ardentibus, sua quemq; fraus & suus ter-
ror maxime vexat: suum quemq; scelus agi-
tat, amentiaq; afficit; suæ malæ cogitationes
conscientiaq; animi terrent. Hæ sunt impiis
assiduæ domesticæ; furia, quæ dies noctesq; Pa-
rentum pœnas a filiis consceleratissimis repetunt.
Cicero pro Sext. Rosc. Amerino. & lib. 10.
de Legibus. & orat. in Pisonem occurrunt
eadem.*

*Magna vis est Conscientiæ Judices; & magna
in utramq; partem ut neq; timeant, qui nihil
commiserint; & pœnam semper ante oculos
versari putent qui peccarint. Cic. orat. pro T.
Annio Milone.*

—Hic

—*Hic murus aeneus esto*

Nil conscire sibi, nulla pallescere culpa. Ho-
rat. Epist. lib. 1. Epist. 1.

—*Rubet auditor cui frigida mens est*
Criminibus, tacita sudant praecordia culpa,
Juv. Sat. 1. v. 166.

—*Prima est hac ultio, quod se*
Judice nemo nocens absolvitur. Juv. Sat. 13. v. 2.

—*Quos diri conscia facti*
Mens habet attonitos, & surdo verberare cedit,
Occultum quatiente animo tortore flagellum.
Pœna autem vehemens, ac multo sævior illis
Quas & Cœditius gravis invenit & Rhada-
(*manthus,*

Nocte dieq; suum gestare in pectore testem.
Hi sunt qui trepidant, & ad omnia fulgura pal-
lent. Juv. Sat. 13. v. 193, 194, 195, 196, 223.
Nihil est miserius, quam animus hominis con-
scius. Plaut. Mostell. act. 3. scen. 1.

—*ἡμεῖς δ' αἰσχρὸν ποτε, μήτε μὲτ' ἄλλῃς (12.*
Μὲτ' ἰδίῃ, πάντων ὃ μάλιστα αἰσχρὸν οὐκ ἔστιν. Pyth. v. 11,

(5.) The Heathens have granted to be but
one Supreme Being or God, as appears
thus :

Principi illi Deo qui omnem hunc mundum re-
git. Cic. in som. Scip.

Jupiter Optimus Maximus. Suet. in Jul. Cæs.
Magne pater Divum. Pers. Sat. 3. v. 35. &
Horat. od 5. lib. 4. odarum.

Deus ille Æternus. Cic. de Univ.

- Διὸς ὑψίστου. Theoc. eidyl. 25. v. 159.
 Ζεὺ κύδιστε μέγιστε. Hom. Il. B. v. 412.
 ἐκ Διὸς, ὅτι θύοιμι καὶ ἀνθρώποισι καὶ αἰεσσιν
 Ζεὺ πάτερ — Homer. Il. B. de navibus v. 176.
 Πατὴρ ἀνδρῶν τε θιῶν τε. Homer. il. Δ v. 68.
 Ἄλλοι μὲν γὰρ πάντες ὅσοι Διοὶ εἰσ' ἐν οὐλύμπῳ
 Ζοὶ τ' ἐπιπείδονται, καὶ διδμήμεθα ἔχουσιν. HOMER.
 il. E. v. 877.
 Ζεὺς ἀθανάτων Βασιλεὺς. Hesiod, op. lib. 2. v. 286.
 Ἐἰς Θεὸς ὄχι σοφός, δυνατός, θ' αἶμα καὶ πλὴν ὀλβός.
 Phocil. v. 49.
 Ἄυτὸς γὰρ πάντων Βασιλεὺς καὶ κοίρανος ὄντων
 Ἀστυάκων τε ὃ δ' ἔπρε ἐρήσασθαι κράτος ἀλλότῳ. So.
 Ion Eleg. 13.

As for the Polytheism of the Heathens, it vail'd to their one God *Jove*, which may be a contract of the Jews and our *Jehovah*: The Heathens Diviners like those Saints whose Memories we honour: Their *boni* and *mali Genii* seem to resemble the good and evil Angels Scripture speaks of, and they had Temples also for Vertue, Honour, Fortune, &c. Honouring every thing that brought them near Heaven, or by which God manifested himself amongst them, as *Cicero lib. 2. de legibus & tib. 2. de nat. Deor.* abundantly manifests; as also *Seneca de beneficiis lib. 4. cap. 7, 8.* So that Dr. *Cudworth* hath brought the wisest of the Heathen centring their Polytheism in the Unity of the Deity, in his learned intellectual System of the Universe.

(6.) The power and Sovereignty of this God was not unknown to the Heathens.

—*Valet ima summis*

Mutare. Horat. od. lib. 1. od. 34.

*Qui terram inertem, qui mare temperat
Ventosum, & urbes, regnaque tristia,
Divos, mortalesq; turbas*

Imperio regit Unus æquo. Horat. od. lib. 3.
od. 4. vide huic simile apud Horat. od.
12. lib. 1. odarum.

Summe Imperator Divum atq; hominum Jupiter,
Plaut. Amphit. act. 5. scen. 1. & Capt.
act. 3. sc. 4. & Rud. in prologo.

*Pater Omnipotens: sapissime occurrit apud
Poetas.*

—*Immensa est, finemq; potentia cæli*

Non habet, & quicquid superi voluere peractum
Ovid. Met. lib. 8. (est,

—*Cedunt Jovis omnia regno.* Ovid. Met.
lib. 10.

—*O qui res hominumq; Deumq;*

Æternis Regis imperiis, & fulmine terres.

Virg. Æncid. 1.

—*Ζεὺς καὶ τὸ ὕμνῳ διδοὶ μακρότατον ἀνέστην.*

Hesiod. Scut. Herc. v. 328.

Ἐν μάλα χαρπύεις ἐστὶ θεὸς οὐ σὺ τίγ' ἔδωκεν. Hom.
Il. A. v. 178.

—*Τὸ καὶ τὸ μέγιστον.* Hom. Il. B. v. 115,

116, 117. vide & Θ. v. 144. lib. 1. v. 25. Etiam
17. ad 27.

Ἐξ ὧν πάντα θεῷ πλάται καὶ ἀνέστησαν ἐξ ἑνός. Linus
Poem. 2. apud Vet. Min.

Ζεῦ φίλε, θαυμάζω σὶ. Σὺ γὰρ πάντας ἀνθρώπους,
Γενὴν αὐτὸς ἔχων καὶ μεγάλην δύναμιν.

Ἄνθρώπων δ' οὐ οἶδα νόον καὶ θυμὸν ἔχοντα,
Σὺν δὲ καὶ πάντων ἐδ' ὑπὸν βασιλεῦ. Theog.
v. 373.

(7.) The Creation of all things is also
ascrib'd to this God by the Heathens.

*Ante mare & terras, & quod tegit omnia cælum
Unuserat toto Natura vultus in orbe*

*Quem dixere Chaos, rudis indigestaq; moles
Nec quicquam nisi pondus iners, congestaq; eodem
Non bene junctarum discordia semina rerum.*

*Hanc Deus, & melior litem Natura diremit :
Nam cælo terras, & terris abscidit undas ;
Et liquidum spisso secrevit ab æthere cælum.*

*Astra tenent Cæleste solum, formeque Deorum
Cesserunt nitidis habitanda piscibus undæ.*

Terra feras capit, volucres agitabilis aer.

Vide de creatione hominis.

*Cælum, stellas, &c. contemplantes, profecto &
Deos esse, & hæc tanta opera Deorum esse
arbitrarentur, dixisse fertur Aristoteles.
Cicero lib. 2. de Nat. Deor.*

*Cum multitudinem pecorum, partim ad
vescendum, partim ad cultus agrorum, par-
tim ad vehendum, partim ad corpora vestien-
da ; Hominemque ipsam quasi contemplatorem
cæli ; & Deorum ipsorum cultorem, atque ho-
tia,*

minis utilitati agros omnes, & Maria parentia, hæc & alia innumerabilia cum cernimus; possumus ne dubitare? quin his præsit aliquis Conditor vel Effector vel moderator tanti operis & muneris. Cic. lib. 1. Tusc. quæst.

(8.) Which Almighty God they made to dispose of all things by his Providence.

Jupiter ingentes qui dæ, adimisq; dolores.

Horat. Ser. lib. 2. sat. 3.

——— *Dii tibi formam,*

Dii tibi divitias dederant, artemq; fruendi.

Horat. Epist. lib. 1. Epist. 4.

Servis regna dabunt, captivis fata triumphos.

Juven. Sat. 7. v. 201.

Nil ergo optabunt homines, si consilium v's

Permites ipsis expendere Numinibus quid

Conveniat nobis, rebusq; sit utile nostris :

Nam pro jucundis aptissima quæq; dabunt Dii;

Charior est illis homo quam sibi ———

Juven. Sat. 10. v. 346.

Juppiter supreme servas me, measq; auges opes.

Plaut. Captiv. act. 4. sc. 1.

Juppiter ! qui genus colis alisq; hominum,
per quem vivimus vitale ævum : Quem penes
spes vitæ sunt hominum omnium, da diem hunc
sospitem quæso rebus meis agundis. Plaut.

Pœnul. act. 5. sc. 4. Cicero acknowledgeth Rome to be preserv'd more by Gods help then mans wit, and ends one Oration against Catiline thus: *Vos qui veneramini il-*
lum

lum Jovem, Custodem hujus urbis. Cicero in fine 3. Orat. in Catilinam, & in orat. pro C. Rabirio. Cui simile occurrit in orat. pro P. Sextio & Philip. 5. De providentia in rebus Cælestibus, Terreſtribus, in hominum corpore & anima multa perpulchre per varias paginas videas in Cicerone lib. 2. de nat. Deorum, ubi tandem sic concludit Balbus: Sic undiq; omni ratione concluditur, mente confilioq; divino omnia in hoc mundo ad salutem omnium conservationemq; admirabiliter administrari. Et Paulo post hæc habet: Nec universo generi hominum solum, sed etiam singulis a Diis immortalibus consuli & provideri solet.

• Τιμὴ ἰα Διὸς ὄσσι. Hom. il. B. v. 197.

Κέρδεα τοι θυνητὶς ὅπισσιν ἀδύναται. Sol. Eleg. 1. v. 74.

Ζεὺς ὅς' ἀνθρώπων τιμὴς πλείωσιό τεύκται. Hom. il. Δ. v. 84.

τῷ δ' οἱ πολλὸς τι καὶ ἠνορέην ἐρρίπην

Ὀπάων. Hom. il. Z. v. 156.

Θεοὶ δ' ἤ τι σφύρεον πάντα πλεῖν νόον. Theog. v. 141.

Μηδὲ ποτ' ἑλομένην πανίν θυμορρόον ἀρδαι

Τετλαδ' ὀνειδίζει μακρόν διόν αἶν ἔδνταν. Hesiod. lib. 2. op. v. 335.

Ζεὺς γὰρ τοι τὸ τέλειον ὁπρὸς περ ἄλλοτε ἄλλω

Ἄλλοτε μὲν πλεῖν, ἄλλοτε δ' ἔδν ἔχειν. Theog. v. 157. 158.

Ὅντι διαβεστω ἀνδρες ὁμῶς ἀφαιτὶ φαιτόντι

Ρητοὶ τ' ἀρρητοῖσι, Διὸς μεγάλῳ ἔκπῃ

Ρῆα μὲν γὰρ βεῖαι, ρῆα δ' βεῖοντα χαλῆται.

Ρῆα δ' ἀρξήλον μινύδει καὶ ἀδύλον αἶψα.

Ρῆα δ' ἤ τ' ἰδύνην παλιν, καὶ ἀγνόρα καὶ ῥοι.

Ζεὺς ὁ ψευδέμενος, ὃς ἑστὶ ταῦτα δόματα γασί. Hesiod. op. l. 1. v. 3, 4, 5, 6, & c. (9.)

(9.) The Heathens had some apprehensions of Gods Son becoming Man.

*Te duce siqua manent sceleris vestigia nostri
Irrita perpetua solvent formidine terras.*

Ille deum vitam accipiet———Virg. Ecl. 4.
which Mr. Ogilby refers to Sybyl Cumæa's
Prophecy of Christ.

*Pacatumq; reget patriis virtutibus orbem
Chara Deum soboles, magnum Jovis incremen-
tum.*

Ἔς δ' ἐς Ἀυτογίνης, ἑνὸς ἔκγονα πάντα τέλειται
Ἐν δ' αὐπῆς αὐπῆς φεινίσσεται ; ἢ ὅτι αὐτῶν
Ἐισορῶν θνητῶν. αὐτὶς ὅτι πάντα ὁρῶνται. Orpheus
de Deo.

—Μυρολόγος πρὸς Ἀπολλῶνα φύλι ἀνῶθεν
Χαλδαίων. — Orpheus poemate 10. ubi plura.

Ἀυτὸς δ' αὖ μίγαν αὐτῆς ἐσ' ἑαυτὸν ἐστὶν αὐτῶν
Χρυσέω ἐνὶ θρόνῳ γαίῃ δ' ὑπὸ πρὸς βέλους. Orph. Po. 2
Ἀφθιτὶ μιν τροπαίῳ ἢ θύμῃ παύσατο δόρῳ δὲ
δαίμονες ὅν φρίσσει ———

Ὁς κινεῖς ἀνέμους ———

Σὺ δὲ θρόνῳ πυρρῆντι παρῆσαι πολέμοιχοι

Ἄγγελοι ——— Vide plurima in honorem Christi loco
citato.

(10.)

(10.) The Heathen speak of Christ and of his Crucifixion.

Corn. Tacitus speaking of Nero's laying the blame of the burning of the City (which he had set on fire) upon the Christians, speaks thus, *Auctore ejus nominis Christus, qui Tiberio imperitante per procuratorem Pontium Pilatum supplicio affectus erat.* Corn. Tacit. Annal. lib. 14.

(11.) The Heathens had thoughts of a future state, witness what is said of the Souls Immortality, and what they fancied about Hell, and their *Elysian Fields*, their Judges of Hell, &c. to which add,

Πᾶσι δίκα νίμειν. μὲν δὲ κρίσιν ἐς χάριν ἔλκων :
Μὰ Περὶ λυγρὴν σ' δίκην, μὴ κρίνῃς ὡς ἔωπυν.
Ἦν οὐ γὰρ ὧς δαδόντες. σὶ θεὸς μετ' ὅσα δίδασκεν.
Phocyl. v. 7, 8, 9.

*Dextera quæ Ditis magni sub mania tendit
Hac iter Elysiū nobis ; at læva malorum
Exercet pœnas, & ad infima Tartara mittit.*
Virg. Ænead. 6.

*Non mihi si linguæ centum sint, oraq; centum,
Ferrea vox, omnes scelerum comprehendere
formas,*

Omnia pœnarum percurrere nomina possun.
Ubi plurima de peccatis & eorum pœnis.

Discite

Discite justitiam moniti & non temnere Divos.
— Pauci lata arva tenemus.

(12. That the Heathens granted an Holy Spirit, appears thus :

Nemo vir magnus sine afflatu divino. Balbus
in Cicer. lib. 2. de nat. Deorum.
Valer. Maximus, lib. 4. cap. 7. Externorum i. de amicitia Damonis & Pythiæ hæc habet — Fida hominum pectora quasi quodam Sancto Spiritu referta Temple sunt.

(13.) How the Heathens were affected at the Death of Friends, appears thus.

Thracæ hominum exequiis hilariter celebrant.
Val. Max. Lib. 2. c. 6. Num. 12.
Fumus tristis interim
Nonnunquam collacrumabat
Hæc ego putabam esse omnia humani ingeni
Inmansuetique animi Officia.

Πανδοῖν ὃ μετρίως τὴν μετρίως τὴν φιλίαν
'Οὐ γὰρ πεθναῖον, ἀλλὰ τὸ ἀπὸν ὀδὸν
'Εν πᾶσι ἐλθεῖν ἐν ἀναγκαῖον ἔχει
Παλαιὰ δὲ πᾶσι ἡμεῖς ἔσμεν
'Εκ αὐτῶν καταργεῖται αὐτὴς ἔσομαι
Καὶ τὸ ἄλλον συνδιατρεφόντις χρονον.

Antiphon.

Poem. 6.

Terent.
Andr.
Act. 1.
Sc. 1.

So the Roman Custom to take leave of the Buried Corps, was in these words, *Vale, Vale, Vale. Nos te ordine quo natura permiserit sequemur.* Godwins Antiquit. lib. 2. f. 3. cap. 21.

(14.) What the Heathens thought of the Law of Nature, will be manifested by taking notice of all the Ten Commandments briefly.

1. *Non bove mactato Cælestia numina gaudent; Sed quæ præstanda est, it sine teste fides.* Ovid. Epist. 19.

Deos maxime æquum est metuere & vereri. Plaut. Amphit. Act. 2. Sc. 2. Pseud. Act. 1. Sc. 3.

2. *Ut templi tetigere gradus procumbit uterq; Pronus humi, gelidoque parens dedit oscula saxo.* Ovid. Met. Lib. 1.

Χερσὶ λαντὸν ————— Hom. Il. A. 447 add
— μισθὰ λ' ἔργον χαίρεις ἀναχτὴν. 453 & Hom. il. Γ v. 276, 277, 278.

Cultus Deorum optimus, idemque castissimus atque Sanctissimus, ut eos semper pura, integra, incorrupta & mente & voce veneremur. Balbus in lib. 3. de nat. Deorum.

Καθδύναμις δ' ἔρδον ἱερ' ἀδάειπνον Διὸς Ἄγνός τε καὶ ἁγνός. Hesiod. oper. lib. 1. v. 333, 334.

3. The Heathen observe this, in that they never mention *Jupiter* but with a great Honour, as, *Jupiter Opt. Max. Bonus, Sanctus, Immortalis, Æternus, Rex Superum, Pater hominum Deumque*, or the like; and herein they shame us, who by Oaths and Curses employ our Tongues oftner, I fear, to Gods Dishonour, than in Prayer and Praise for his Glory.

4. — ἱερόνιστον ἡμᾶς. Hesiod. Dies. v. 6.

5. — *Age chare pater cervici imponere nostræ, Ipse subibo humeris, nec me labor iste gravabit.* Virgil. Æneid. lib. 2.

Τὸς τὴν γενεὴν τίμα. Pythag. v. 4. Phocyl. v. 6.

— Ζημιώσιν ἡδὲ ταπύν
Θρίθα φίλοις ἀπέδωκε, μινυδάσιν ὅσι αἰὼν. Hom.
Il. Δ. v. 477, 478.

*Nil dictū fædum visuque hæc limina tangat
Intra quæ puer est.* Juven. Sat. 14. v. 30.
Against the sins of Parents.

6. — Μὴδ' αἶματι χεῖρα μινύειν. Phocyl. v. 2. & 31.

*Si veneno fit, Jovis numen nunquam celare
potuisset.* Cicero de Rege Deiotaro.

The Murderers of *Julius Caesar*, scarce any
Lived three Years after it. Suet. in *Jul.
Caesar.* c. 89. *Nero Claudius*, who Mur-

thered his Mother, was haunted with her. *Suet. in Cl. Ner. c. 34.*

7. *Philemon* in few Verses mentions the Duties of the 6, 7, 8, 9, and 10th. Commandments thus,

Δει γὰρ ἄνδρα χρησίμῳ πονεῖναι,
Μὴ περδόνει φοιροῦντα, καὶ μοιχῶμενον,
Κλίσσοντα, καὶ σφάλλοντα, χρημάτων χάριν.
Τ' ἀλλότρια βλέποντα καὶ πιδυμέντα,
Ἦτοι γυναῖκας πολυτελεῖς ἢ δωμάτων,
Ἢ κτήσι, παιδὸς τε παίδεως θ' ἀπαρῶς.

Ἰσπων, βοῶν — &c. *Philem. Poem 3.* where the exprefs words of the Tenth Commandment are.

As for the 7th. *Phocylides* shews us the Species of that sin, v. 166. to 188. And *Virgil* its Punishment. *En. 6.*

The 8th. is taken notice of in *Hesiod. Lib. 1. Operum* 319. to 324. and 353. to 357. with a Threat of severe Punishment to the least Theft.

About the 9th. we may read this, *Mendacem odi.* *Plaut. Mostel. Act. 1. Sc. 3.*

Οὐ γὰρ θεὸς ψεύδεται πατρὶς Ζεὺς ἔσθ' ἀρετὴς. *Homer. Il. A. v. 235.*

Perjurii poena divina exitium, humana dedecus. *Cicer. lib. 2. de Legibus.*

Perjury

Perjury hurtful to himself and Posterity,
and makes God hate them. *Hesiod. lib. 1.*
oper. v. 280. Phocyl. v. 14, 15.

— *Ambigua siquando citabere testis*
Incertaque rei Phalaris licet imperet, ut sis
Falsus, & admoto dicet perjuris Tauro
Summum crede nefas Animam præferre pudori,
Et propter vitam vivendi perdere finem. Juv.
Sat. 8. v. 80.

(15.) That the Heathens who were Sober
derided Idolatry, appears thus.

Olim truncus eram ficulnus, inutile lignum:
Cum faber, incertus, scamnum faceretne
Priapum;
Maluit esse Deum, Deus inde ego. Horat.
Serm. lib. 1. Sat. 8.

Quis nescit ————— qualia demens
Ægyptus portenta colat, Crocodilon adorat,
Oppida tota Canem venerantur ———
Porum & cape nefas violare & frangere
morsu:
O Sanctas gentes quibus hæc nascuntur in
hortis
Numina! — Juven. Sat. 15. ubi plura.

(16.) They

(16.) They have also a smart Reproof of Transubstantiation.

Cum fruges Cererem, vinum Liberum dicimus, genere nos quidem sermonis utimur usitato: Sed ecquem tam amentem esse putas? Qui illud, quo vescatur, Deum credat esse. Cotta in lib. 3. Ciceronis de nat. Deorum.

FINIS.

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The Author's distance from the Press hath
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Title Page, read "Αγλαον, not Αγλαον. Page 5.
l. 1. r. Practices. p. 17. l. 11. r. God-for end.
p. 21. l. 7. r. is strong enough. p. 27. l. 7. r. con-
tended. p. 40. l. 3. *dele* 6. p. 58. l. 27. for have,
r. heart. p. 61. in *Marg.* for Wyer, r. Wyvel. p. 62.
l. 20. for alone, r. along. p. 63. l. 5. for to, r. by.
p. 86. l. 7. *dele* in. p. 87. l. 2. *dele* by. p. 91. *Marg.*
for Halak. r. Habak. p. 94. l. 7. r. it is an. p. 95.
l. 8. r. An Earn. st. and l. 20. r. Give and forgive.
p. 96. l. 17. for Active, r. alive. p. 101. l. 28. r. in-
visible Grace. p. 109. l. 22. 23. r. of, and *dele* and.
p. 118. l. 23. for Omne Corpus, r. cum E Corpore.
p. 122. l. 18. for Diviners, r. Divi were. p. 129.
l. 15. for Fumus, r. Funus. and l. 18. r. mansueti.
p. 130. l. 11. for fides, r. fide.

